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ABSTRACT

Designed to provide learning experiences related to the culture of Native Americans, this pilot cultural curriculum is intended for use as supplementary material in the Social Studies program for grades K-12. The curriculum is a cooperative effort of the school district and the Indian community and is based on the California Social Sciences Framework. Three major California Social Sciences concepts used in organizing the lessons are: (1) Environment/Resources - students will become aware of the ways that Indians and non-Indians use their environment and resources to provide for their basic needs: (2) Culture/Diversity - students will develop an awareness and appreciation for Indian cultures and recognize Indian contributions and influences upon society; and (3) Interaction/Interdependence - students will become aware of ways that Indian and non-Indian groups affect each other and how varying degrees of dependence are required in such interactions. There are lessons for kindergarten and primary grades 1-3, intermediate grades 4-6, and secondary grades 7-12. Each lesson includes goals, objectives, background information, learning activities, evaluation, and resources. Produced with Title IV-A Indian Program funds, these Indian cultural K-12 curriculum units are to be used only in classes in which there are Indian students. (CM)

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This curriculum is the result of a cooperative effort of the school and the community to meet the requirements of the Title IV-A Project Grant.

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June, 1979
Elk Grove, California

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Myra Hobart

ORIGINAL AMERICAN PROJECT TITLE IV-A CURRICULUM

ELK GROVE UNIFIED SCHOOL DISTRICT

INTRODUCTION

It is the intent of this Indian pilot cultural curriculum to provide learning experiences related to the culture of the Native American so that Indian students as well as other students will understand and appreciate their roles in a society that is multiracial, multilingual, and multicultural.

Such understandings, it is believed, will encourage values and attributes in Indian students which invoke self-confidence, responsibility, and the recognition of rights and individuality of others.

The curriculum is a cooperative effort of the school district and Indian community in recognition of the necessity of such involvement in the education of Indian young people for adulthood. This initial effort will be pilot tested in the Elk Grove District schools for the school year 1979-80. Teacher, student and parent feedback will assist in revision.

Intended for Indian students from Kindergarten through grade twelve, the curriculum is divided into three sections. They are: Kindergarten and Primary grades, 1-3; Intermediate, grades 4-6; and Secondary grades 7-12. Any part of these lessons may be duplicated with the exception of all supplementary materials which are copyrighted.

These Indian cultural K-12 curriculum units were produced with Title IV-A Indian Program funds. They are to be used only in classes in which Indian students are assigned. These units may be used only as supplementary materials to your regular Social Studies program which, of course, is based on the California Social Sciences Framework. Three major California Social Sciences concepts were used in organizing the lessons. These are as follows.

Environment/Resources
Culture/Diversity
Interaction/Interdependence

ENVIRONMENT/RESOURCES

That students will become aware of the ways that Indians, as well as non-Indians, use their environment and their resources to provide for their basic needs.

CULTURE/DIVERSITY

That students will develop an awareness and appreciation for the cultures of the Native Americans and recognize their contributions and influences upon today's society.

INTERACTION/INTERDEPENDENCE

That students will become aware of the ways that Indian and non-Indian groups affect each other and how varying degrees of dependence are required in such interactions.

These Indian Cultural Units may be checked out through the Learning Resource Center, District Office, 685-4909. As these units are being piloted during 1979-80, we will appreciate your evaluation on their usfulness. An evaluation form is included for your convenience.

Most materials listed as resources for these lessons are to be found in the Original American Title IV-A Project Office located at Sierra Enterprise School, 5501 Hedge Avenue, Sacramento, California 95826. These Title IV-A materials can be used by any member of the Elk Grove Unified School District Staff provided they are used to serve Indian participants. They can be checked out through the Indian Center or directly by telephone 381-4647.

ORGANIZATION MODEL CHART

CONCEPT	KINDERGARTEN AND PRIMARY K-3	INTERMEDIATE 4-6	SECONDARY 7 - 12
	TIME SPAN-ORIGINAL AMERICAN	U.S. SETTLEMENT & DEVELOPMENT	CONTEMPORARY ISSUES
	LOCATION- LOCAL MIWOK, WINTUN, MAIDU AND OTHER NATIONAL AND NORTH AMERICAN TRIBES--- NATIONAL INDIAN GROUPS		
ENVIRONMENT and RESOURCES	USE OF ENVIRONMENT AND RESOURCES, BASIC NEEDS OF FOOD, CLOTHING AND SHELTER	USE OF RESOURCES, TECHNOLOGY, EXPLOITATION OF ENVIRONMENT AND RESOURCES	CONSERVATION OF RESOURCES, PRESERVATION OF ENVIRONMENT, SURVIVAL
CULTURE and DIVERSITY	TRADITIONS, CUSTOMS ART, FAMILY ORGANIZATION, LANGUAGE, ROLES OF MEN, WOMEN AND CHILDREN	BELIEF SYSTEMS, RELIGION, MEDICINE, LAW, INSTITUTIONS, MEANS OF PRODUCTION	VALUES, LIFE STYLES, RESPECT FOR DIFFERENCES, SOCIAL MORES, GROUP IDENTITY
INTERACTION and INTERDEPENDENCE	FAMILY AND COMMUNITY GROUPS, INTERACTION BETWEEN TRIBAL GROUPS	MOBILITY, ECONOMIC SYSTEM- BARTERING, POLITICAL AND SOCIAL INTERACTION AMONG TRIBAL GROUPS	HISTORICAL PERSPECTIVE NATIONAL ISSUES, LEGISLATION AND COURT DECISIONS, GLOBAL ISSUES

A SUGGESTED OPENING FOR A STUDY OF INDIAN CULTURE

PRIMARY

This lesson focuses on simple cognitive tasks: recall, observation, grouping, and labeling. It can be done with a small number of items if children are not able to read effectively or if they have not had experience with grouping or categorizing items.

If children are unable to read the teacher may use concrete items instead of words to serve as reminders of the ideas they are working with. Examples might be: acrons, feathers, etc, or pictures of objects. Children may select these from a large number of objects or pictures as the ones they think of when they think of Indians.

This is a discussion lesson with the teacher recording information on the chalkboard or a large piece of butcher paper.

The teacher asks: What are some things you think of when you think of Indians?

As the students respond, the teacher records their responses on the chalkboard or the butcher paper. The teacher encourages a variety of student responses by accepting all answers and by helping students clarify their thinking and their responses.

There are no right or wrong answers to this kind of teacher question. The teacher is attemping to assess student understanding of the concept "Indian". As the lesson progresses the students will gain furhter understandings and be able to avoid stereotyping.

When the teacher thinks that student responses have been exhausted, the class is ready for the second part of the lesson.

The teacher asks: "Which items on our list go together? Students are encouraged to look for relationships between the items and indicate which might be placed together. The teacher encourages a variety of groups (again, there are no rights or wrongs; all are acceptable). Students are asked to explain why they placed certain items together.

In the third part of the lesson the teacher asks students to suggest names for the groups: What can we call this group? Why do you think that is a good name?

At the conclusion of the Indian study students may use the listings and groupings from this lesson to compare to their new understandings. They can then evaluate what they have learned as a result of the study. If the recording is done on butcher paper it can be easily stored until needed. It may also be useful to keep it on display in the classroom for referral as needed.

A SUGGESTED OPENING FOR A STUDY OF INDIAN CULTURE

INTERMEDIATE

This lesson focuses on higher level thought processes of interpreting data, looking for similarities and differences, making inferences, and generalizing. Students construct a retrieval chart as an organizer for the data that is used.

The first part of this lesson is similar to the lesson indicated as the Primary lesson.

The teacher asks: What are some things that come to your mind when you think of Indians? The lesson can then proceed in the format indicated.

The teacher may, however, give the students specific categories under which to subsume the data they have listed. Examples might be: food, clothing, shelter, family life, education, laws.

Depending upon the ability of the students, these categories can be simple or sophisticated. They can be few or many.

Using the data contributed by students, the teacher helps them construct a simple retrieval chart as follows:

	FOOD	CLOTHING	SHELTER	FAMILY LIFE	EDUCATION	LAWS	TRADITIONS & BELIEFS	INTERACTION WITH OTHER GROUPS
INDIANS								
PEOPLE TODAY								

The chart should be constructed on a large piece of butcher paper so that all students can see it clearly. Older students can also fill out notebook-size duplicates of the large chart.

When the chart is filled with the appropriate information, the teacher asks: What are some similarities between the Indians and the people of today? What are some differences? -OR-Can you see some things that are alike on this chart? Can you see some things that are different?

This line of questioning can be followed by questions that ask students to find the greatest similarities and the greatest differences.

In conclusion the teacher asks: What are some things we can say about.. ex. Indians before 1700? The food of Indians and people today....how groups of people have different beliefs. Students are asked to state generalizations to summarize their thinking.

At the conclusion of the study the teacher may ask students to check their new learnings against those exhibited in this lesson. They can be further asked to identify examples of stereotyping in the earlier lesson.

A SUGGESTED OPENING FOR A STUDY OF INDIAN CULTURE

SECONDARY

This lesson focuses on the highest levels of thinking with students developing theories, testing their theories, hypothesizing, predicting and evaluating.

The first two lessons can serve as the preliminary steps for this lesson. In the first, data is gathered and organized. In the second, the data is processed and generalizations are stated.

The teacher now asks the students to identify some of the present conflicts between Indian people and other people in the U.S. (It is possible that the students will not be able to identify any of them; if this is so, the teacher will need to give them some information.)

When several problems have been identified and discussed, the students are asked the following:

Can you think of a way that some of the Indian problems can be solved? (examples: loss of cultural awareness, violation of treaties, returning of lands).

Students are invited to suggest solutions to whatever problems are designated. This can be done orally or in writing which is then shared with the group. The teacher tests the strength of the solution by asking appropriate questions such as...What do you think would happen if....? Other students are asked to do the same.

At the conclusion of the lesson the students decide the best solutions to the problem and the state the reasons for the selection.

When the Indian study is concluded the students can look back at this lesson and see if their understandings have been clarified, their learnings increased, and their ability to solve problems improved. They can be asked to identify examples of stereotyping in the previous lesson.

KINDERGARTEN - THIRD GRADE CURRICULUM

Myra Hobart

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KINDERGARTEN - THIRD GRADE CURRICULUM

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ENVIRONMENT/RESOURCES - MIWOK FOODS

GOAL:

Students will be introduced to foods eaten by the Miwok Indians who lived near Sacramento long ago.

OBJECTIVE:

The students will be able to identify four foods eaten by the local Miwok.

BACKGROUND INFORMATION:

The land was the Miwoks supermarket - supplying all their needs: groceries, medicines, eating utensils, clothing, tools, and home building materials.

Because of the abundance of food in the local area the Miwoks did not have a need to turn to agriculture. They were attuned to the seasons. They knew where each variety of edible plants grew and when its fruit became ripe. An error of a week or so would mean that the group would have to go without a particular food supply for the entire year until the required plant would again become ready for use.

The local Miwoks migrated from the Sacramento Valley to the foothills of the Sierras (3,000 to 4,000 feet elevation) following the food supply. In the late summer and fall they went to the foothills to gather acorns as well as to weave baskets for food preparation and storage. These water tight baskets were used to cook acorn or buckeye flour by dropping hot stones into the basket until the flour was cooked. Indians dried meat, insects and fruit in the sunshine and over their fires to keep it from spoiling. Acorn and deer meat were their main foods. The Miwok did not kill for the sake of killing, they only took what was needed to sustain their family and friends. No part of the animal was wasted. Bones were used for whistles, necklaces, tools, etc. Some foods used by the local Miwoks were:

acorns
wild onion
wild potato
tule roots & spears
squirrel
elderberries
wild clover
water cress
buckeye
clover
rabbit
deer
grasshoppers
seed

SOURCE: Mr. Elmer Moman, local Miwok Elder

ACTIVITIES:

1. Students will compare their diets with the diets of the early Miwoks in a group discussion.
2. Show pictures and discuss Acorn Granary and Acorn Grinding Rock. Small group food lotto. Who has ________? (child names a food picture that he has) Continue questioning until all foods have been named.

ACTIVITIES CONTINUED:

3. Make Munmaya (fry bread), recipe included.
4. Activity sheet: circle foods eaten by the Miwoks
5. Compare dried food with fresh in an experiment: eg. jerky vs. fresh meat, etc.

EVALUATION:

See evaluation procedures included at the end of the pre-school section.

RESOURCES:

Indian Museum, Grinding Rock - Field Trips
Barrett, S.A. and Gifford, E.W. MIWOK MATERIAL CULTURE, INDIAN LIFE OF THE YOSMITE REGION, Bulletin of Milwaukee Public Museum, Vol. 2, #4, March 1933
Dryer, Richard, MIWOK , Columbia, California, Columbia Junior College
Elder of the area: Mr. Elmer Moman, contact through Title IV Project Office.
Indian Food Lotto - Available in packet, Title IV Project Office

Munmaya (Fry Bread) - Mix 4 cups flour
1 tablespoon baking powder
1 teaspoon salt
1½ cups warm water
2 Tbsp. lard (shortening)

Divide dough into small balls. Let children form a flat circle by patting the dough. Fry in 1 cup shortening or oil. Brown on both sides.

ENVIRONMENT/RESOUCES - INDIAN HOMES OF THE PAST AND PRESENT

GOAL:

The students will have a basic understanding of the different kinds of Indian homes of the past and the homes that people live in today.

OBJECTIVES:

Students will identify three natural materials used by the early Indians in the construction of their homes.

Students will compare the Indian homes of the past with the modern construction through class discussion and drawings.

BACKGROUND INFORMATION:

The home was an integral part of the Indian family life. Most family activities took place here: making arrowheads, sewing, eating, sleeping, listening to legends. Homes were hospitable visiting places, always open to friends or others who might need food, warmth, or rest after a long journey.

Dwellings were made of natural materials. Some homes were made from hides of buffalo, Incense Cedar bark, birchbark and from mud and materials found nearby such as trees and bushes.

All Indian tribes, at one time or another used the tipi (Miwoks of this area used tule mats fastened to sticks which were easy to roll and transport for their portable conical houses called Tcaama) when moving or traveling in much the same way as tents as used in modern times.

Indian homes were maintained by the mother and her daughter.

Sod and log houses were used later by some Indian tribes after the buffalo were nearly gone and hides no longer available. The coming of the non-Indians changed the Indian life style, for the Indians were then forced to settle permanently.

SOURCE: American Indian Curricula Development Program

ACTIVITIES:

1. Show slides: Indian Homes
2. Show pictures of Miwok Homes - Miwok
3. With two projectors - show two slides at the same time showing two distinctively different homes: compare the way they are similar, eg. family can fit in them, they shelter you from the cold and rain, storage. Compare the ways they are different: size, materials used, shape, etc. (cone shape for tipi as math figure). Compare places people live today: single family homes, apartments, mobile homes, etc.

ACTIVITIES CONTINUED:

4. Discuss what you really need in a house. Do we need different rooms in which to sleep, eat and play?
5. Make a tipi.

EVALUATION:

See evaluation procedures included at the end of the pre-school section.

RESOURCES:

Indian Museum, Grinding Rock - Field Trips
Barrett, S.A. and Gifford, E.W. MIWOK MATERIAL CULTURE, INDIAN LIFE OF THE YOSEMITE REGION, Bulletin of Milwaukee Public Museum, Vol. 2, #4, March 1933
Dyer, Richard, MIWOK, Columbia, California, Columbia Junior College
Elder of the area: Mr. Elmer Moman, contact through the Title IV Project Office
Hall, Geralding; KEE'S HOME, Flagstaff Northland Press
United Tribes of North Dakota Development Corp.; American Indian Curricula Development Program, INDIAN HOMES
Slides: INDIAN HOMES
Elders of the community
Indian parents

CULTURE/DIVERSITY - VALUES

GOAL:

Students will understand that sharing is a value in the Indian culture of the past and today.

OBJECTIVES:

Students will tell how they share at home and at school. Students will demonstrate their knowledge of the concept "sharing" by role playing Indians in various sharing situations.

BACKGROUND INFORMATION:

One of the most fundamental characteristics of the Indians was their adherence to a strong moral code as exemplified by their value system. When non-Indians first came into contact with Indian people, they found a race of extremely sophisticated individuals with respect to the philosophy and values which shaped their life style. Unlike the European settlers, who strove to achieve ideals such as those of generosity and sharing, these were a natural way of life to the Indians. Values such as bravery, respect, cleanliness, and love of nature pervaded every aspect of their culture. The values long adhered to by Indians as still in evidence today.

One can still see examples of Indian sharing at pow-wows. Blankets, shawls, and quilts are often shared by individuals of families in memory of a child who is being given his/her Indian name. Those gifts are given to friends, people who have helped them, to those who have come a long way to the celebration or to the drum groups or singers who have provided the singing for the dances. Gifts (give-a-way) are also given at the coming-out celebration after a year of mourning in memory of a relative who had died.

As Indian people strive to survive within a culture foreign to them, conflicts in values arise. This is often a point of confusion particularly among Indian children who have become products of both cultures.

Today some people have the mistaked idea that "Indian Giving" means Indians would give something and a little later take it back. This is not true. Indian giving was when the government gave land or other promises to the Indian people and took these back without asking for them.

SOURCE: AMERICAN INDIAN CURRICULA DEVELOPMENT PROGRAM

ACTIVITIES:

Read VALUES then review and discuss pages 5, 6, 7, 8 and 9.

Discuss how students learn about sharing and how the Indian children learned about sharing.

Have students tell about the time they shared and then discuss how they felt and how the other person felt.

ACTIVITIES CONTINUED:

Read A LITTLE BOY'S BIG MOMENT.

Discuss examples of things students share such as:

- Actual things: crayons, toys, books, etc. Do they enjoy sharing? Why?
- Experiences: Show and tell, magic circle, etc.
- Feelings: Sharing feelings with a friend: being happy, sad, etc.

The sharing of the space in one's home with their family, the sharing of attention of their parents with siblings, seating space in church, eating space, circle space are familiar examples.

Teacher recognizes sharing by students by comments or praise,

EVALUATION:

See evaluation procedures included at the end of the pre-school section.

RESOURCES:

A LITTLE BOY'S BIG MOMENT, Indian Reading Series

Elders of the community

Parents

VALUES, United Tribes of North Dakota Development Corp.
AMERICAN INDIAN CURRICULA DEVELOPMENT PROGRAM.

CULTURE/DIVERSITY - EDUCATION

GOAL:

Students will understand that Indians taught by example and that basically all people teach things to children.

OBJECTIVE:

Students will orally relate three examples of the Indian method of teaching by example.

BACKGROUND INFORMATION:

Many years ago the idea of a family to an Indian was different from what it meant to a non-Indian. An Indian family was a very large group of people.

Children learned from parents and older people. These older people included aunts, uncles, granparents, and close friends and relatives.

Grandparents were very important members of the Indian families. They lived with their children and grandchildren. Grandparents were respected for their age and for what they knew about life and living. Children were always taught to respect adults, to obey without question, to be honest and truthful and to respect property.

Today the Indian idea of family is in a state of change. Many of the old values are still kept. With the coming of white men and marriages between Indians and non-Indians, a mixture of beliefs began to create problems. Other conflicts in values have also arisen as Indian people strive to survive within a culture foreign to them. Among Indian children who have become products of both cultures, this is often a point of confusion.

SOURCE: American Indian Curricula Developemnt Program.

ACTIVITIES:

How the Red Bird Got His Color - A flannel board story.

Discussion of how the Indian children learned by hearing stories, from watching their elders and by practicing.

The Rainbow - A flannel board story.

Compare today's learning with that of the early Indians, the things students learned in school and how they learned them.

Life-long learning; e.g. parents going back to school and learning on the job.

Things families learned together: hobbies, travel, etc.

Modified Miwok dance.

EVALUATION:

See evaluation procedures included at the end of the pre-school section.

RESOURCES:

Mr. Elmer Moman, Miwok Elder, contact through Title IV Project Office.

California State Indian Museum, 2618 K Street, teacher's packet available

How the Red Bird Got His Color - Available in packet, Title IV, Project Office

American Indian Curricula Development Program

Indian Parents

The Rainbow - Available in packet, Title IV Project Office

Modified Miwok Dance - The girls form a circle. Each girl holds a ribbon in both hands about twelve inches apart, she holds the ribbon in front of her and moves back and forth in a rhythmical pattern as they dance in place. The girls may move across the circle, changing places, then returning to their own place. The drummers (boys) will play the music near the outside of the circle. The dance signifies gratitude for all the beauties of nature and earth.

CULTURE/DIVERSITY - ARTS AND CRAFTS

GOAL:

Students will have a basic understanding of the Indian's appreciation and utilization of the things in the natural world.

OBJECTIVES:

Students will demonstrate their understanding of the Indian's use of the natural world by completing at least one of the activities.

BACKGROUND INFORMATION:

Respect for nature is basic to Indian life and religion. The materials for everything the Indians made come from the earth. Indians did not believe in ownership of things or land. It was there for their use and was to be returned to nature either the same or better than it was when the Indians came to use it. Only as much as was needed was taken.

Every article was made to be functional - there was no room in their homes or travels for extra things. All functional things were also made as beautiful as possible to enhance the Indians' enjoyment of them. Because these creations were decorated to be pleasing to the eye, many of these functional items are beautiful art today. Indians lived with the seasons, because time was not of great concern, a lot of time was spent creating things.

ACTIVITIES:

1. Sand Painting: The ceremonial was compete with ritual and chanting and was performed for the purpose of healing, thanksgiving, planting, etc. These paintings were not permanent - they were wiped away within a twelve hour period and never over-lapped the rhythm of the day or of the night. Teachers may instruct students in basics of sand painting using the book, How to Do Permanent Sand Painting.

2. Canoe: Indians knew how to shape bark or animal skins into canoes so they could carry them on the water. They also hollowed out trees for dug-outs and made reed boats. Students may create small canoes with balsa wood on contact paper.

3. Raft: The Indians observed logs floating down the river. They made rafts by tying them together with woven vines. Students may experience this by constructing their own rafts from twigs and string and then conducting experiments to see which rafts were able to float.

ACTIVITIES CONTINUED:

Travios:	The Indians used travios to make their work eaiser by pulling things instead of carrying them. Originally people pulled the travios, later they used dogs. When horses were brought to America, the Indians used them to pull their travios. Students can make small travios with twigs and string and attached them to small plastic horses.
Paint:	Indians made their own paints and dyes from the juice of berries and vegetables. Students may paint with the paint they make or dye rice paper or paper towels, etc.
Stone Game:	This is an adult gambling game, but children can use it as a counting game.
Kachina Dolls:	Small dolls are carved in the likeness of supernatural beings or of beings who take roles in religious ceremonies. Hopis believed that, through a priest (usually an old man) the prayers of the people are given to the Kachinas to carry to God. Kachinas play a role somewhat similar to the saints of the Christian religion. Hopi children believe in Kachinas just as the non-Indian children believe in Santa Claus. Certain Kachinas bring toys and miniture bows and arrows to the children as well as sweets, fruits, and other food. Kachina dolls are given not as toys but as objects to use in the education of the child to be treasured and studied. The young Hopi's became familiar with the appearance of the different Kachinas as part of their religious training. SOURCE: Hopi Kachina Dolls
Humming Button:	This child's game is usually made of a shell placed on a string and hummed by repeated stretching and releasing the string.
Cradle Board:	This was used to carry infants. A cradle board is available for loan at the Indian Center. Students may discuss the similarities between the Indian cradle board and the present back and front carrying packs of today.
Basket Weaving:	The Miwok Indians, who lived here long ago, wove their baskets so tightly that they would hold water. Food could be boiled in them by dropping in hot rocks. Students may learn the basics of weaving by weaving paper place mats.

EVALUATION:

See evaluation procedures included at the end of the preschool section.

RESOURCES:

California State Indian Museum, 2618 K Street, Sacramento, CA
Villasenor, David and Jean, How to do Permanent Sand Painting
Colton, Harold S. Hopi Kachina Dolls
Elders of the community
Material in Packet - available for loan through the Indian Center
Indian Parents

INTERACTION/INTERDEPENDENCE - INDIAN ORIGIN OF PRESENT DAY FOODS

GOAL:

Students will become aware of the Indian origin of many foods we eat today.

OBJECTIVES:

Students will be able to identify at least five foods which were introduced to western civilization by the North and South American Indians.

BACKGROUND INFORMATION:

Corn is only one of the forty important foods first grown by the Indians. Corn, beans, potatoes are major agricultural crops in the world today. Half of the crops in the United States this year are from the crops first grown by the Indian. They grew every kind of corn we have now and invented many kinds of food we have though of as "soul food" or "Mexican food" such as cornbread, tamales, and tortillas. Yellow and red tomatoes were both grown first by Indians as were yellow and red chili peppers. The grew: lima beans, pinto beans, black beans, zuchini squash, yellow squash, white squash, acorn squash, pumpkins, white potatoes, and sweet potatoes. The Indians of South America introduced chocolate, coca, pineapples, arrowroot, chashews, guavas, papayas, avacados, and tapioca to the white man.

The Indians produced good food-producing plants by picking out the best plants from their fields for seed, and crossing one plant with another to get the best traits, things the people of Europe only recently learned. Other foods they introduced were: strawberries, raspberries, blueberries, cranberries, gooseberries, grapes, and wild cherries.

Some of the animals eaten by the Indians are: buffalo, elk, deer, beaver, antelope, raccoon, rabbit, squirrel, and birds such as: Canadian and Snow Geese, Sand Crane, and Prairie Chickens.

SOURCE: Unknown origin from teacher prepared materials.

ACTIVITIES:

1. Show slides PLAIN INDIAN FOODS
2. Have students make a foods bulletin board showing some Indian foods, cut pictures from seed catalogs, etc.
3. Students may role play situation in which Indians and non-Indians shared their foods.
4. Have students compare the food eaten by the Miwok's with foods eaten by the Plain's Indians - similarities and differences.

ACTIVITIES:

5. Indian food lotto - small group

6. Make corn bread, grow corn.

EVALUATION:

See evaluation procedures included at the end of the pre-school section.

RESOURCES:

Slides with Sound: PLAIN INDIAN FOODS: (available at Title IV Project Office

United Tribes of North Dakota Development Corp. American Indian Curricula Development Program; FOODS FROM INDIANS (a booklet to be read to students).

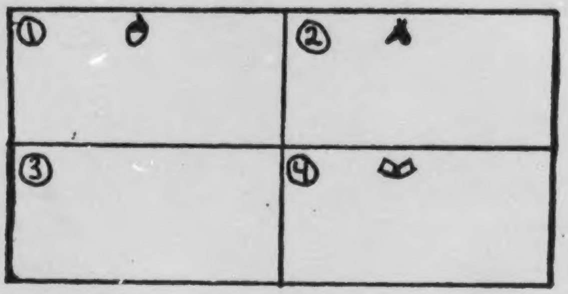
Aliki, CORN IS MAIZE - THE GIFT OF THE INDIANS, (a read and find out science book)

Lotto: INDIAN FOOD (Available at Title IV Project Office)

EVALUATION PROCEDURES FOR KINDERGARTEN UNITS

Ages 4½ - 6 years

Fold a 12x18 sheet of drawing paper into fourths.

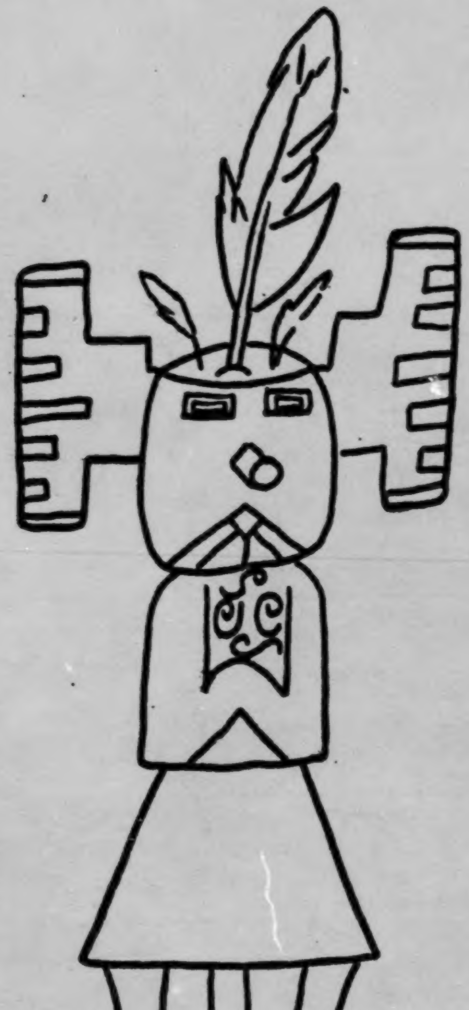


Have student draw the following pictures:

1. Foods of the Indians who lived here long ago.
2. Types of houses of the early Indians
3. One example of the Indian "Sharing" custom.
4. How the Indian children learned

NOTE: If your students are too young or unable to draw, have them share their answers through small group discussions.

FIRST - THIRD GRADE CURRICULUM



Myra Hobart

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ENVIRONMENT/RESOURCES - SHELTER

GOAL:

Students will become aware of the Indian's use of native materials in constructing shelter and providing furnishings.

OBJECTIVES:

Students will build a diorama of a typical Miwok village.

Students will compare present day homes with those of California Indian and make a conclusion regarding basic necessities of living conditions.

Students will become familiar with vocabulary through a variety of activities.

Students will be able to make a drawing of a Miwok dwelling in its environment and compare it to their own.

BACKGROUND INFORMATION:

Indians in California did not live in tepees. In the far north, they built their homes of wood from the trees around them. In the south, they used brush and tules. In good weather some groups slept outdoors under the sky and stars. For colder times, waterproof dwellings were built. Housing materials for the Maidu, Miwok and Wintun reflected the physical surroundings of their cultures and were of several different kinds:

(1) conical dwelling house built above the ground,(2) sun shelter, (3) semi-subterranean conical dwelling house,(4) semi-subterranean assembly house, (5) sweat house,(6) circular ceremonial brush structure, (7)rectangular ceremonial brush and earth lodge, (8) grinding booth.

Home Shelter and Furnishings

Basic design for a Miwok home consisted of cedar poles held together in a conical shape by grape vines and covered with bark strips. As an ecological footnote, it is important to add that the bark that was stripped was taken from dead trees. Weather tightness was achieved by overlapping three to four thicknesses of bark slabs. The door was simply leaned against the house when not in place. Often thistle stems were laid about a sleeping hut to keep away rattlesnakes, king snakes and a greatly-feared lizard called "metubu". This rather large lizard was reputed to bite and not let go of his victim, resulting in a person's death and subsequent cremation with the lizard still attached! (Miwok Material Culture)

Since Indian peoples were very adept at utilizing what was at hand, whatever furniture he had was functional and suited to his environment. The Miwok slept on or under mats or skins, usually those of a deer. A chief, however, might use bear hides for his bed and seat. Occasionally a very well-to-do man would have a raised sleeping bench or bed made of willow poles. Sometimes a small stump or block of wood served as a stool. Leaves were used for seats indoors and out. A pile of pine needles or rolled coyote skin made a pillow.

Sweat House

This was a tightly built construction with small smoke holes and a doorway, often six to fifteen feet in diameter, tall enough to permit only a half-erect position, the largest of which accomodated ten men. The sweat house was built over a two to three foot deep pit which had been dug out using sticks as shovels. Logs and poles were used in its construction and they were covered with earth, using a conical roof design. Used as a daily social occasion in some tribes, their major function generally seems to have been a purification rite in preparation for the hunter. They were generally not used for sleeping, however, one reference does indicate that unmarried men used them for sleeping purposes during the colder part of winter, and among some of the tribes they were used interchangably as sweat house and ceremonial house.

Customary procedures for the use of the sweat house seem to go as follows: Each man would enter with a pile of wood necessary to feed the fire. Men knelt on the ground putting faces on the ground so as not to be smothered. After sweating near the hot fire, he would go outside and run to a nearby pond or stream to wash off. He then returned to the sweat house to rest until the sweathouse cooled to the temperature of the air outside. Since human scent was very much a hinderance in the hunting of deer, a hunter might do this two to three times before he was considered purified. The sweat house was especially important to the deer hunter who had experienced bad luck in the hunt. It was not considered necessary to go through purification rites for the hunting of rabbit or mountain lion.)

At times men suffering from rheumatism or headaches would use the technique medicinally, however, most references indicate that the sweat house was not used in relation to Shamistic medicine.

Earth Lodge

These were evident in the Sacramento valley and were sometimes referred to as a round house. In the Miwok language, the word is "Hunge". This was an assembly house and used for social purposes. Built with a cone shaped roof and with an opening at the top for smoke to escape, this building allowed the group to sit around the central fire and hold their ceremonies. It was in this building that the foot drum was located.

Granary

This provided a watertight storage for winter's supply of acorns and seeds, with nearly every family having at least one.

Grinding House

The Milling House was some six feet in diameter and seven feet in height which served as a sunshade and windbreak.

ACTIVITIES

1. Students construct a typical Miwok village, using twigs and bark with appropriate background.
2. Students complete a Home Inventory and list items found in the Miwok, Maidu or Wintun home as well as their own. After comparing the two lists, the student will make a third list containing the essential items in this home environment. The three columns might appear as follows:

Home Inventory of ________________________

My House	Indian Home	Five most important Items I need for survival

3. Using the list below or selected items from it, teacher has students alphabetize the words given.

4. Using the list below or parts selected by the teacher, students make a word search puzzle for fellow students to solve.

5. Using words from the list, teacher prepares a ditto upon which the list is given with vowels omitted. Students supply the correct vowel and rewrite the word correctly.

   Example: h-_nt, f--t, dr-m, r--f, etc.

6. Using teacher selected words from the list below, teacher prepares a ditto or chalkboard list in scrambled fashion.

WORD LIST

smoke holes
fire
east
sweat house
granary
twigs
cone
grape vine
purify
hunt
scent
fire
acorns
round house
doorway
foot drum
west
bark
earth
ceremony
Miwok
Maidu
Wintun
roof
fire place
seeds

7. Students illustrate Miwok dwelling and make a parallel drawing of their home and environment.

EVALUATION:

Teacher observation.

Students will be able to list five words associated with California Indian dwellings.

RESOURCES:

The Wintun Indians of California and Their Neighbors, Peter Knudtson

The Northern Maidu, Marie Potts

Miwok Material Culture, Indian Life of the Yosmite Region, S. A. Barrett and E. W. Gifford

Indians of California, Sierra Media Systems

The American Indian Craft Book, Marz Nono Minor

Miwok, Columbia Junior College

California Seed Gathers - Croft, filmstrip and cassette

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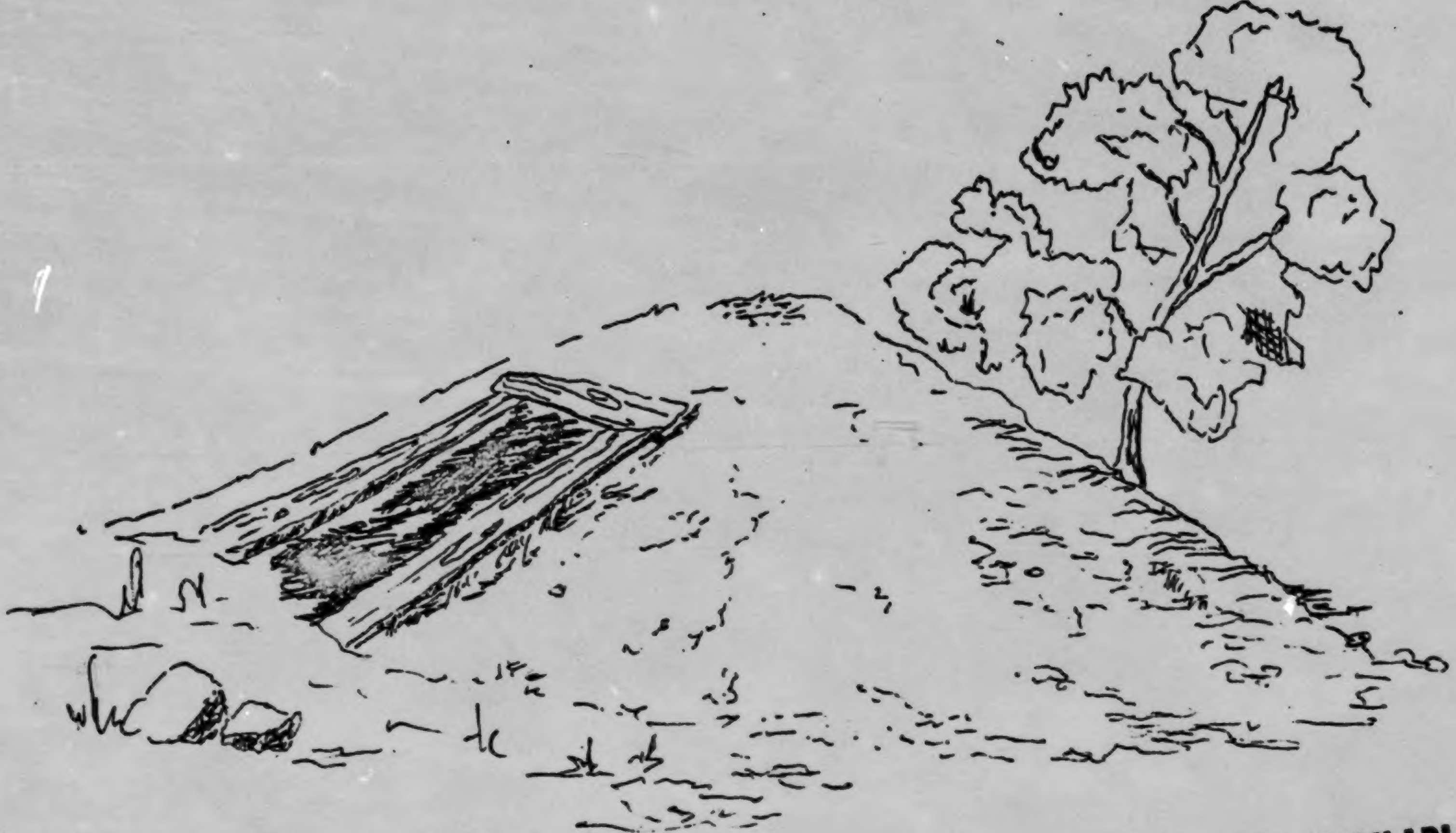

SWEAT HOUSE

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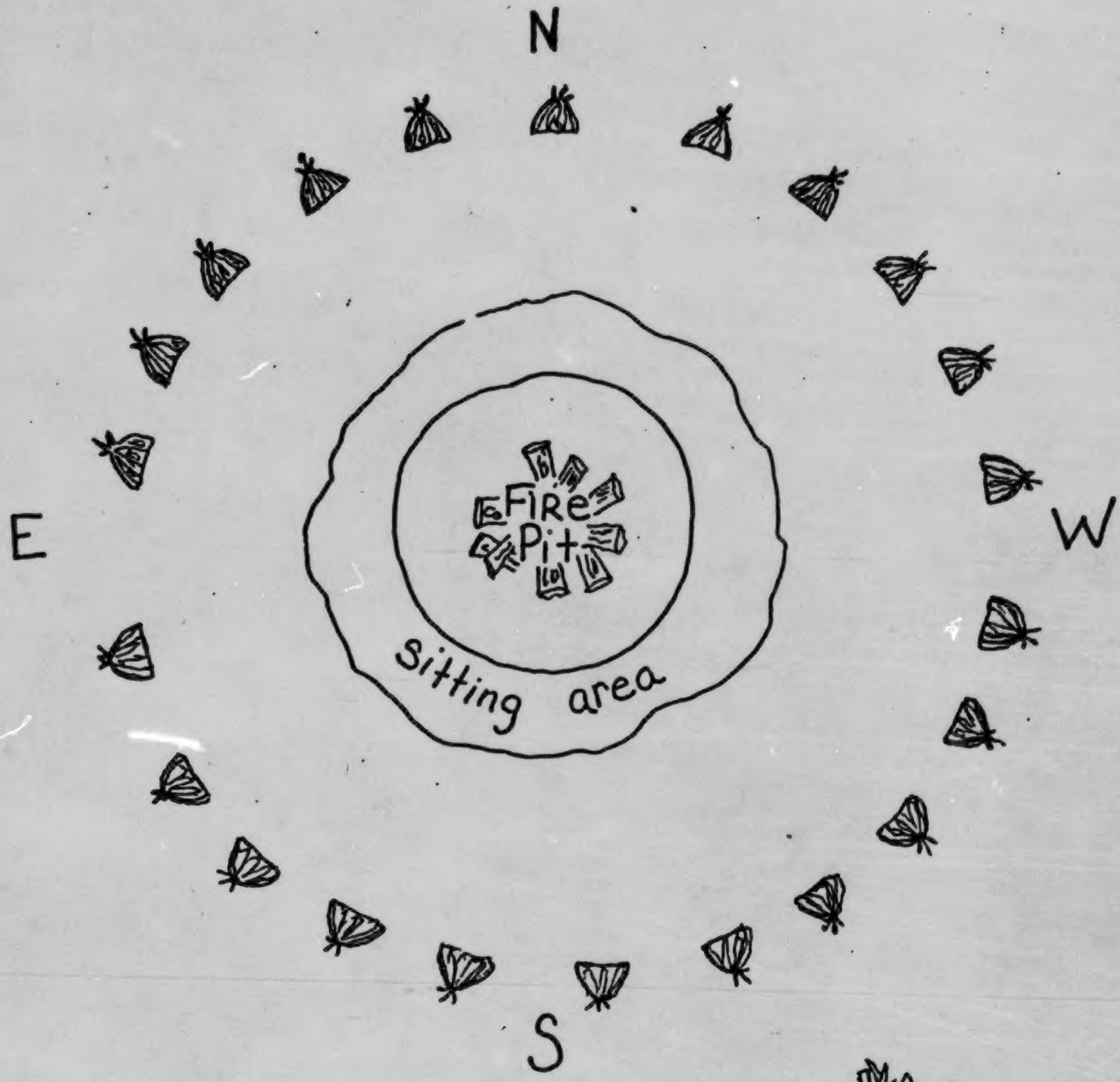
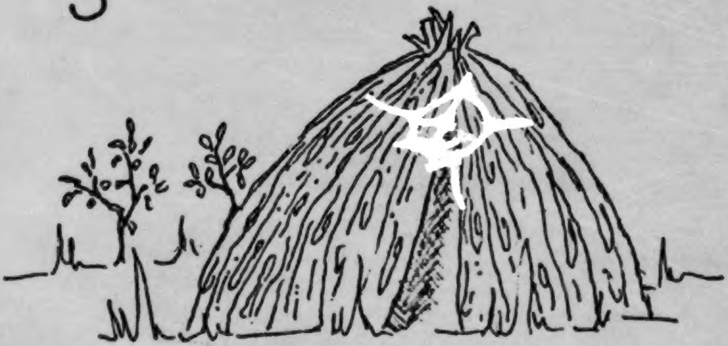
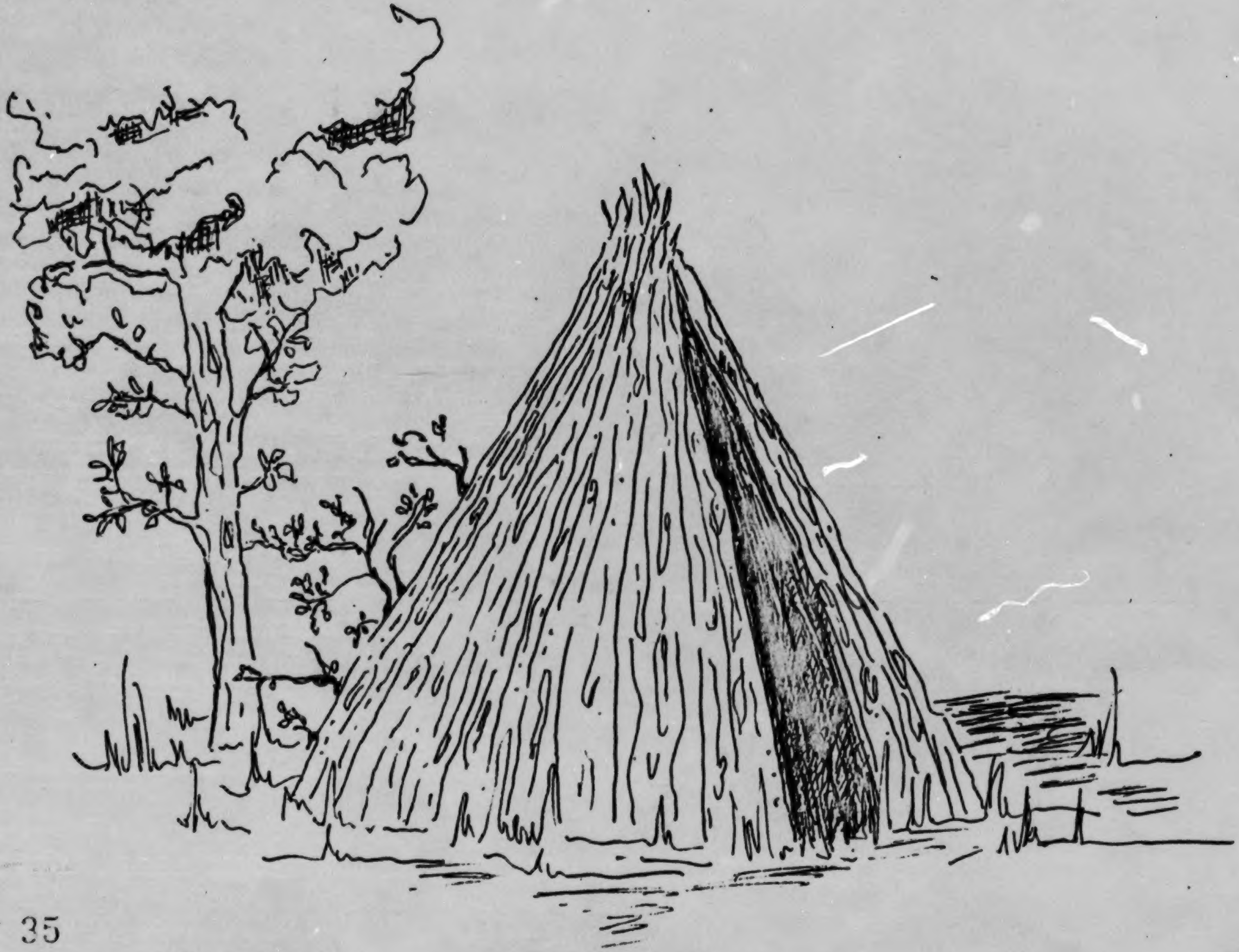
DIAGRAM OF THE ROUND HUT


N
E
W
S
Fire Pit
sitting area

DOORWAY FACES EAST/WEST SO THE INDIANS COULD TELL TIME BY THE SUNRISE AND SUNSET.



Roundhut



FAMILY DWELLING

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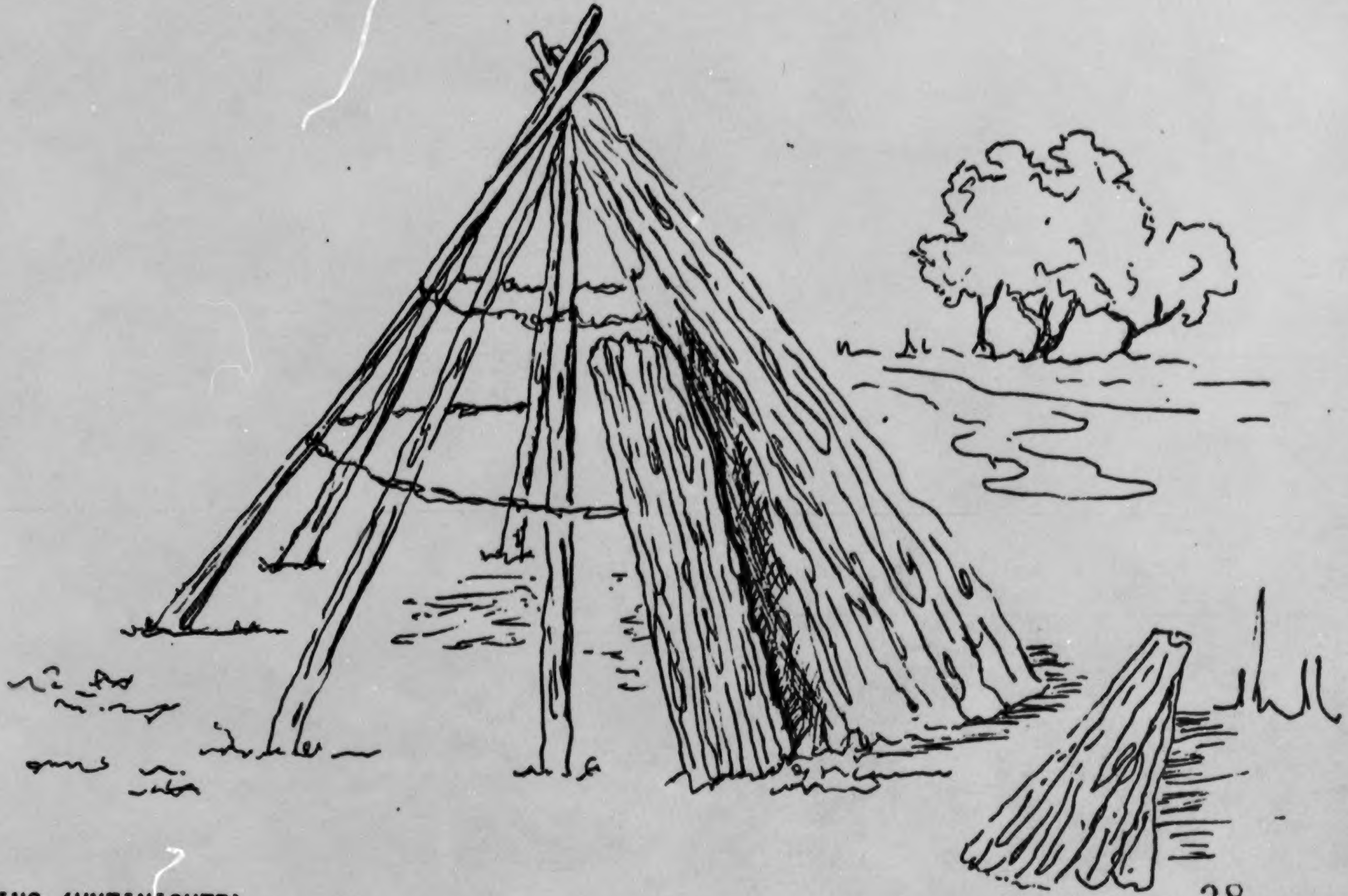
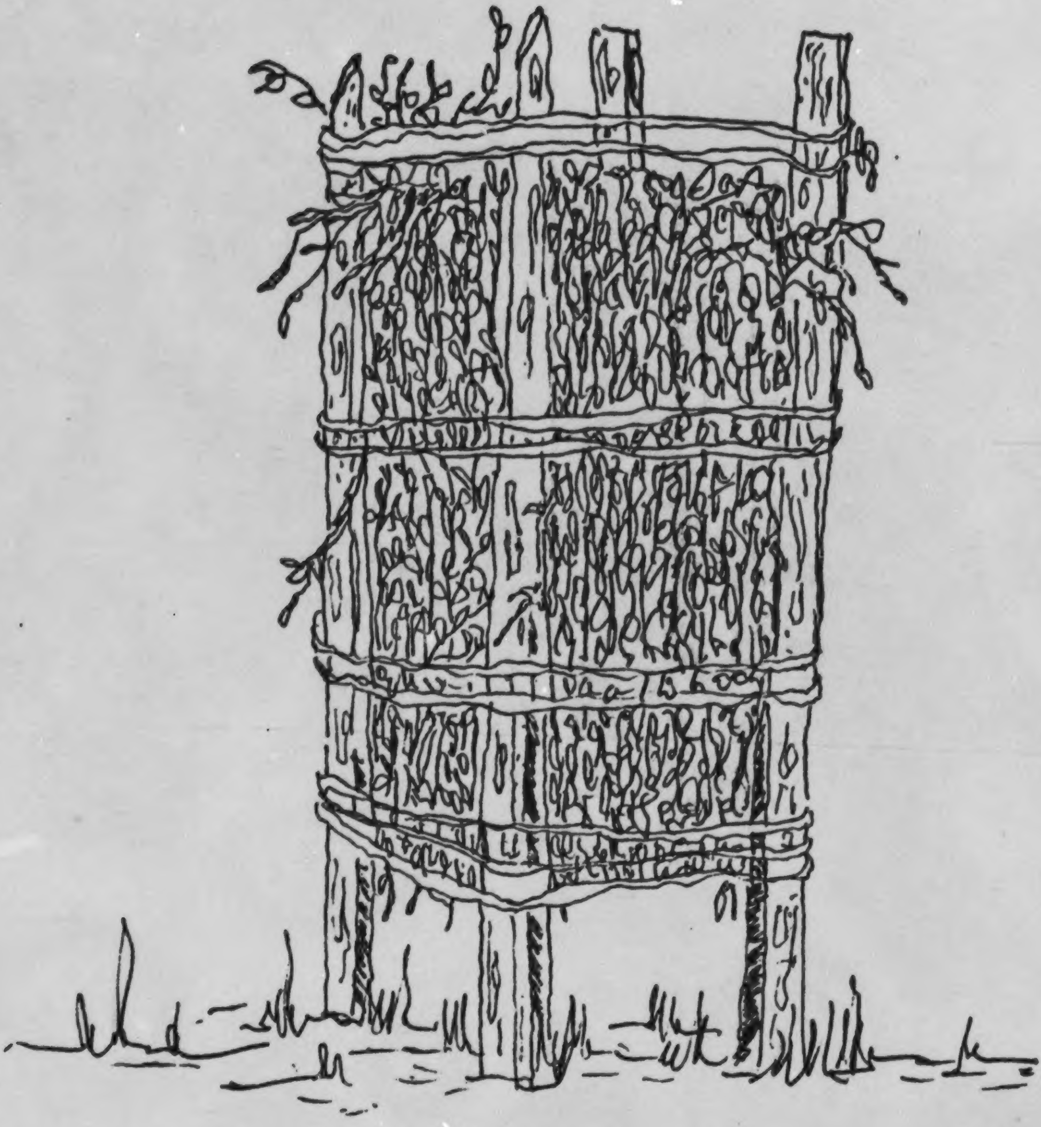


38

DWELLING (UNFINISHED)



ACORN GRANARY

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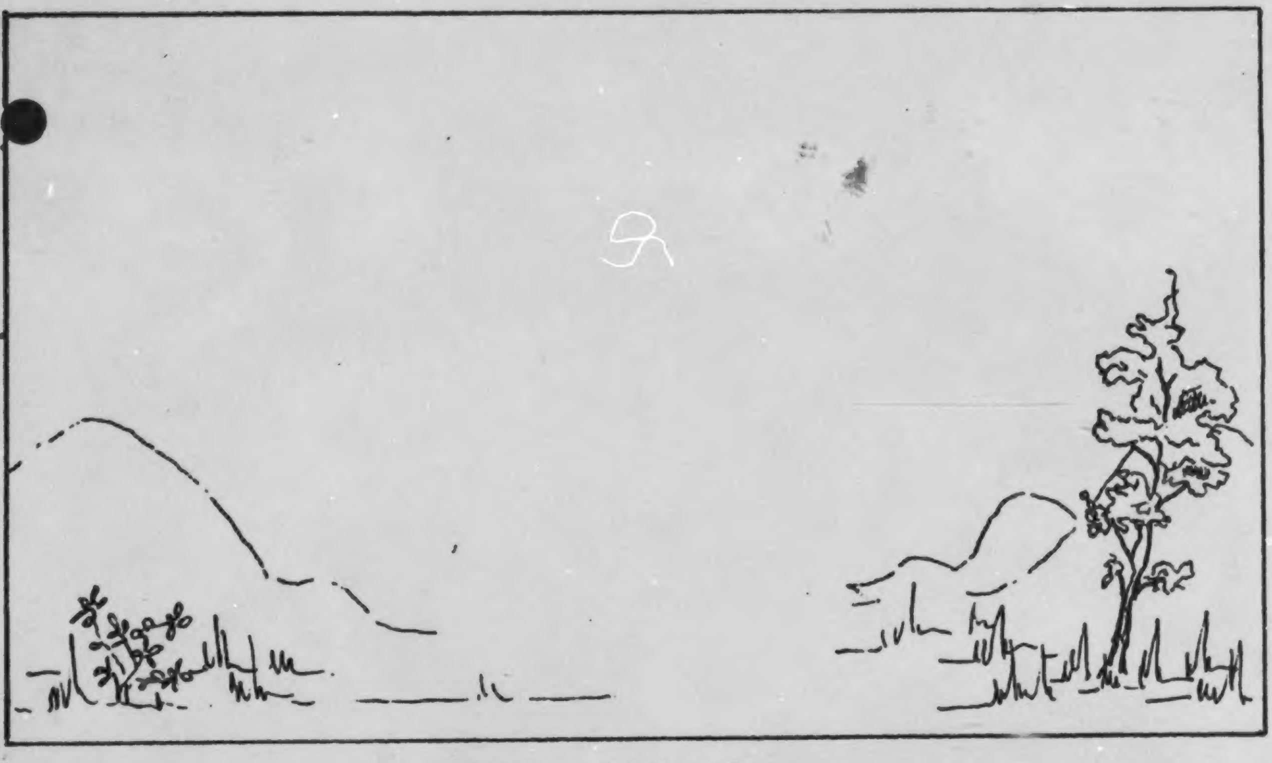

MIWOK INDIAN HOME

MY HOME AND IT'S SURROUNDINGS (ENVIRONMENT)

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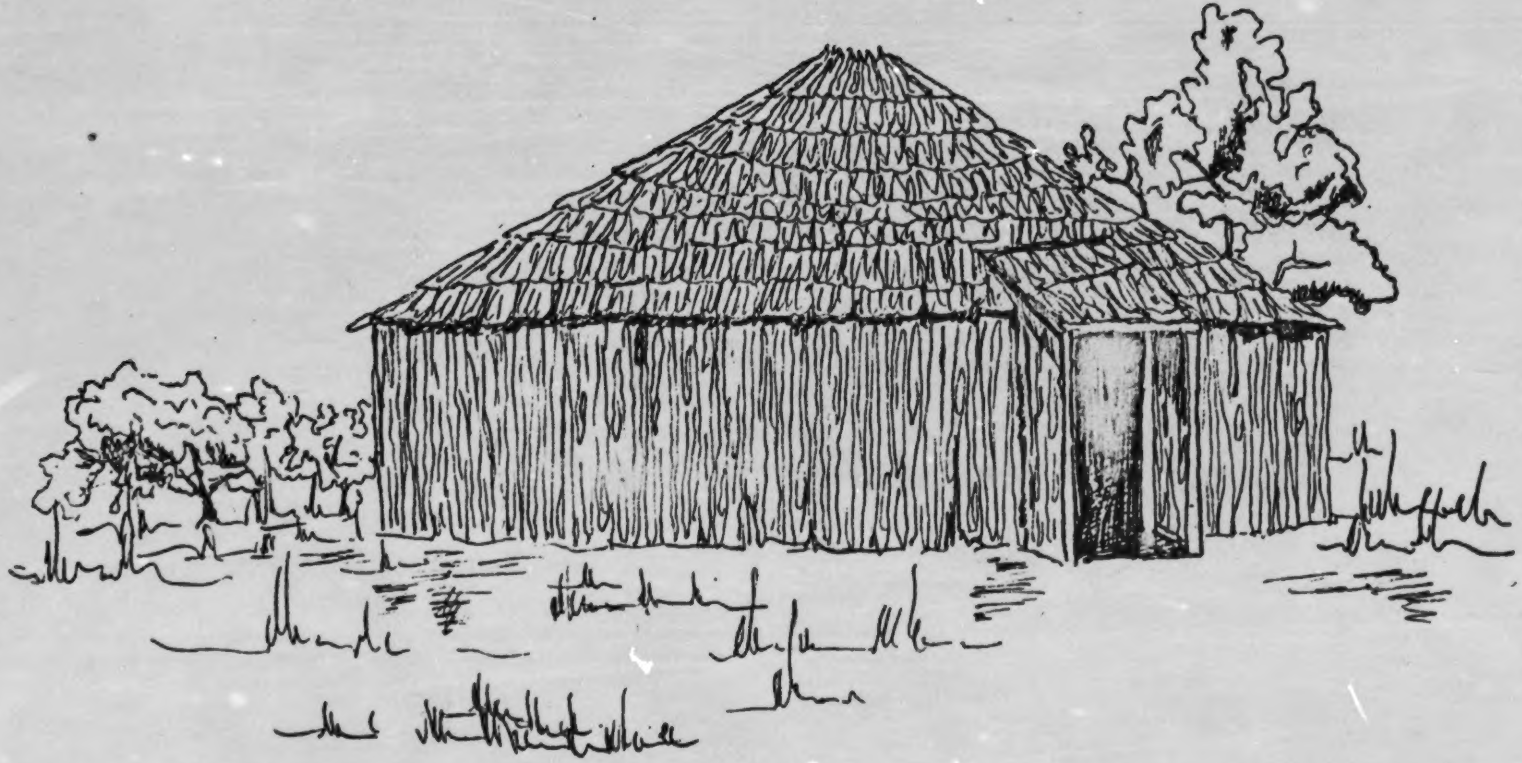

CEREMONIAL HOUSE

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ENVIRONMENT/RESOURCES - FOODS

GOAL:

Students will become aware that Indians used materials native to their environment to provide their food.

OBJECTIVE:

Students will be able to identify five foods eaten by the California Indians through written exercises and a cooking experience.

BACKGROUND INFORMATION:

Miwok were tied closely to their environment by their quest for food. Since they were not agriculturists or heardsmen, they depended upon the plant and animal worlds. Tobacco was the only plant cultivated and the dog was the only animal domesticated. Almost everthing edible in the plant world was eaten.

Acorns were regarded as the finest vegetable food. Seeds, bulbs, corn and mushrooms were next higher in order of esteem. Manzanita berries were the least desirable. The person who had an ample supply of both acorns and venison was considered well off. Venison was the most highly regarded meat, California Grey Squirrel next. Salmon was the most prized fish.

Nearly all mammals, reptiles, birds and fish served as food, as did many insects. Some central Miwok did not eat bears because the bear's foot looked too human. However, these same people ate mountain lion, wild cat, coyote, dog and skunk.

Meals were not eaten at regular times, with the exception of breakfast. People ate when they felt hungry. Visitors were fed immediately upon arrival.

Food was boiled or parched with hot stones in a basket, cooked with steam in an earth oven, cooked in hot coals or ashes, or boiled on hot coals.

Miwok stored and preserved large quantities of food. Acorns and seeds were stored without special preparation. Greens and grasshoppers were steamed and dried before packing away. Meat and fish were dried and stored. Food was usually stored in large flat-bottomed, twined baskets.

The meat of large animals was dried in long thin strips, by hanging it on trees or bushes, or curing on a rack about eighteen inches above a small fire. All fat was removed and eaten raw.

Quail snared in large numbers were dried for later use.

Whitefish, trout and salmon were also dired and stored in baskets.

Seeds were eaten as dry meal, cooked as mush or eaten in cake form. Baskets were used to gather seeds. Sifting, winnowing and pulverizing in bedrock mortar followed. Some seeds were parched in shallow baskets with hot coals. Bulbs, corns, tubers, and roots, commonly called "Indian potatoes", secured with a digging stick, were baked or steamed in the earth oven, roasted in ashes, or stone-boiled in baskets. "Indian potatoes" were also baked and dried for use in winter.

Mushrooms were gathered in April and May. They were boiled and eaten with salt or ground in a mortar and cooked as soup.

Greens were usually boiled; surplus was steamed in earth ovens, dried and stored.

Many plants were used medicinally.

Many vegetable foods were used. Acorns were the staple. Acorns fell from the trees in late autumn and early winter. They were gathered in baskets, then stored in acorn granaries. The plump meats were ground into meal.

Bedrock mortars were large flat out-croppings of the bedrock of the region. This surface contained several holes, depending on the population of the village. Mortar holes were abandoned when worn to a depth of about five inches. The women congregated in numbers to do their grinding and visit.

The meal was used to make soup, mush biscuits or bread. Mush was eaten by dipping first and second fingers. Sometimes fresh-water mussel shells were used as spoons.

Hunters drove animals into traps, captured them with snares, or tracked the animals, shooting them with bows and arrows. The hunt drew men close to the environment and his fellow hunters. A good hunter was well respected and took pride in his work.

Indians did not kill for the sake of killing, they took only what they needed and did not waste any part of the animal. When an animal was killed, prayers of apology were offered, showing reverence and respect.

ACTIVITIES:

1. Have a tasting party: set out bite-size portions of a variety of foods. Make fry bread* (recipe follows).
2. Take a trip to a grocery store to buy some Indian foods to fix for a snack. (Potatoes, corn, tomatoes, squash, popcorn and turkey)
3. Ask a parent or student from another country to prepare and serve a special native snack for the children. Students can then compare and contrast food differences and similarities.

ACTIVITIES (Continued)

4. Make Indian food booklets.
5. Vegetable and fruit printing
6. Students may complete food work sheets.

EVALUATION:

Students can correctly list five food items on a teacher made test.

RESOURCES

Miwok - Columbia Junior College
Indian Life on the Yosemite Region - Barrett and Gifford
Handbook of the California Indians - California Book Co.
The California Indians - University of California
Miwok Means People - Valley Publishers
Indian Project - Sierra-Enterprise School
Filmstrip - California Seedgathers, Indian Project

* FRY BREAD *

1 cup corn meal
1 cup flour
1 tablespoon sugar
dash of salt
2 tablespoons shortening
1 cup milk

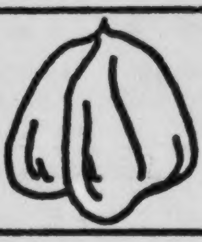
Combine all dry ingredients in bowl and mix well, cut in shortening until well blended. Mix milk with dry ingredients until blended. Drop by teaspoon into very hot oil. Fry until brown.

* *

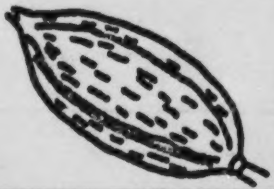
A NUTTY GAME

INDIANS GATHERED NUTS FOR FOOD. BELOW ARE SIX NUTS AND THE LEAF FOUND ON EACH NUT TREE. DRAW A LINE BETWEEN THE LEAF AND THE NUT FROM THE SAME TREE.

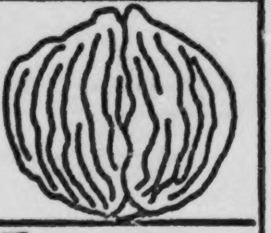
1. BEECHNUT



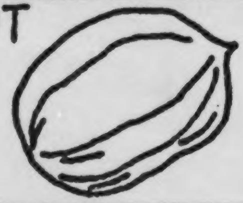
2. PECAN



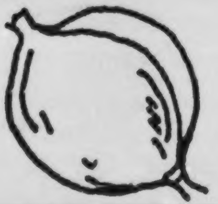
3. WALNUT



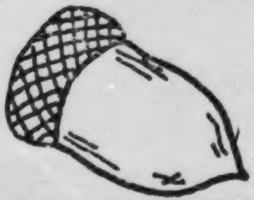
4. BUTTERNUT



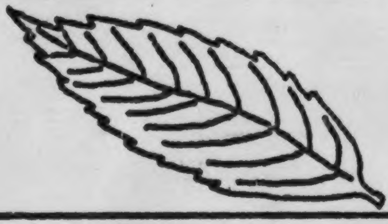
5. HICKORY



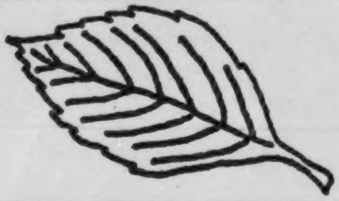
6. ACORN



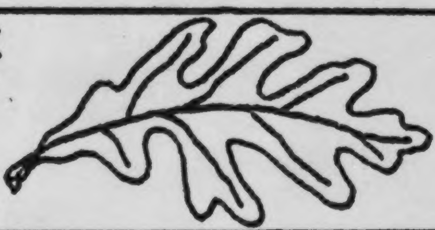
A



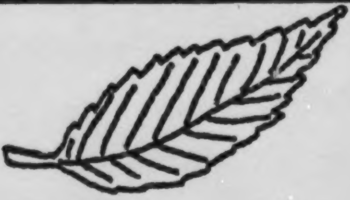
B



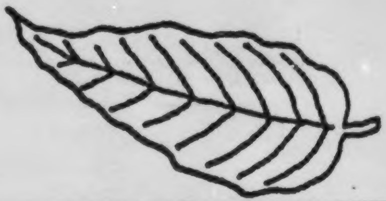
C



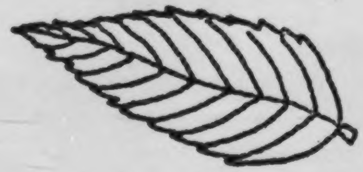
D



E



F



ANSWERS: 1 – B, 2 – D, 3 – E, 4 – F, 5 – A and 6 – C.

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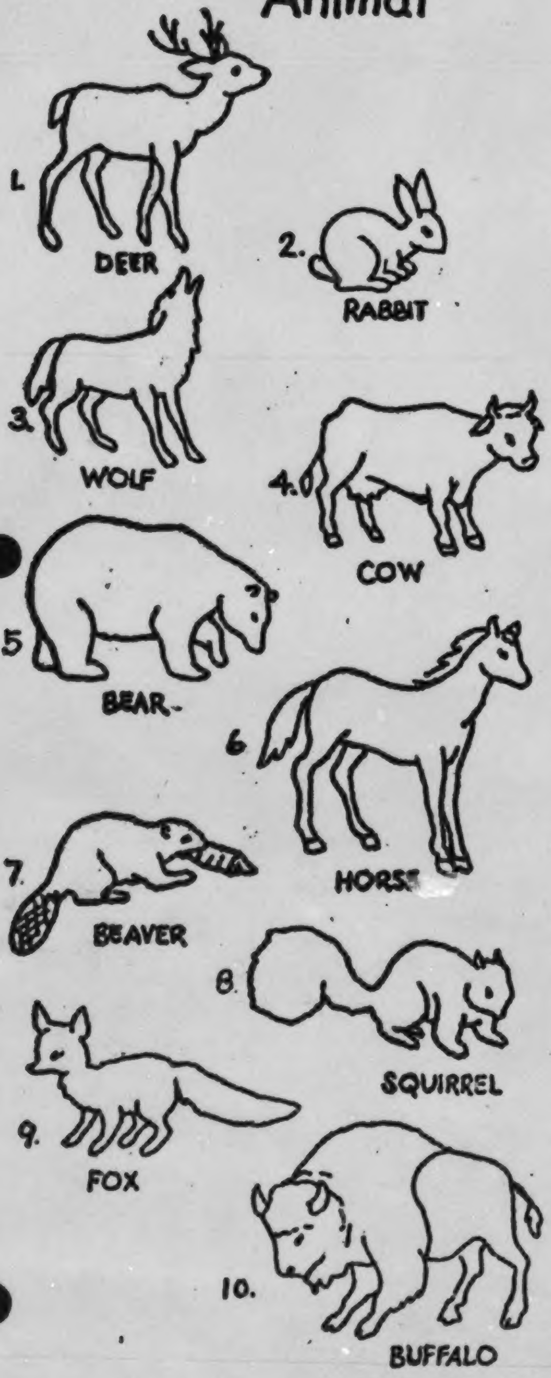
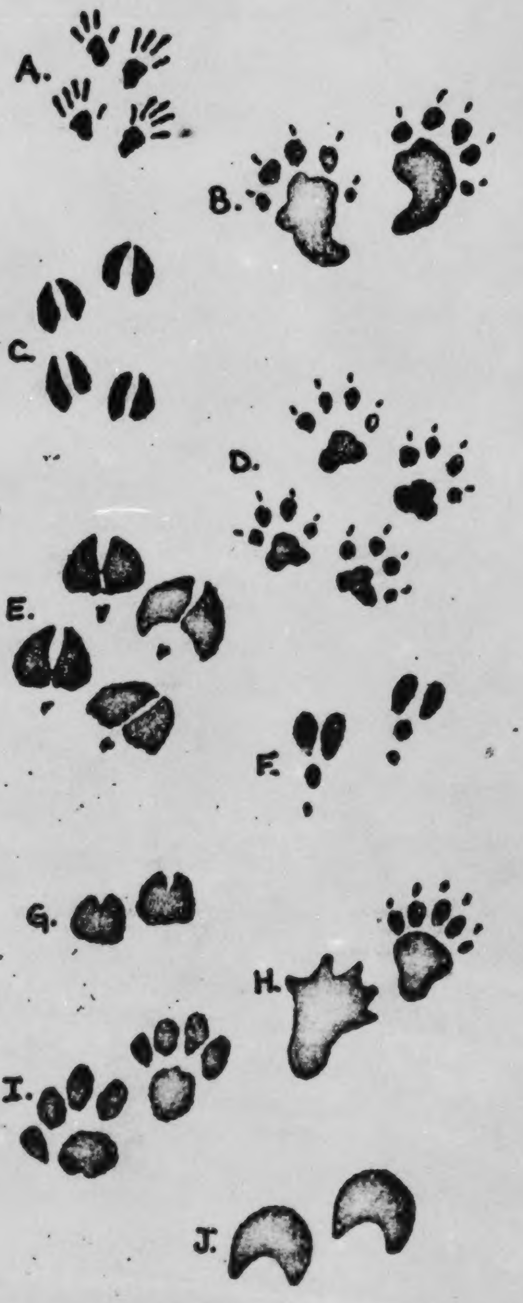
MATCHING GAME

MATCH THE FOOTPRINTS TO THE CORRECT ANIMAL. DRAW A LINE BETWEEN THE ANIMAL AND THE FOOTPRINT.

Animal **Footprint**


1. DEER
2. RABBIT
3. WOLF
4. COW
5 BEAR
6 HORSE
7. BEAVER
8. SQUIRREL
9. FOX
10. BUFFALO


A.
B.
C.
D.
E.
F.
G.
H.
I.
J.

ANSWERS: 1-C, 2-F, 3-I, 4-G, 5-B, 6-J, 7-H, 8-A 9-D, 10-E

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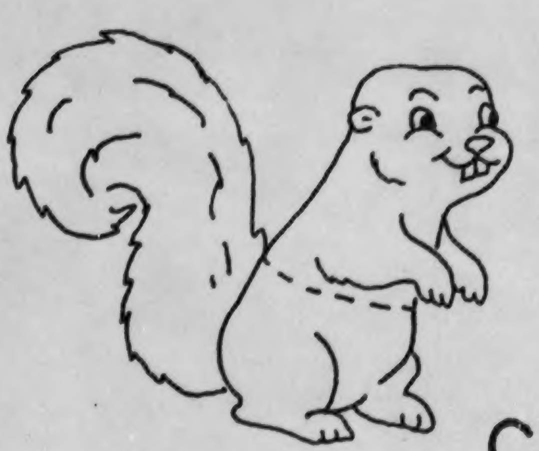
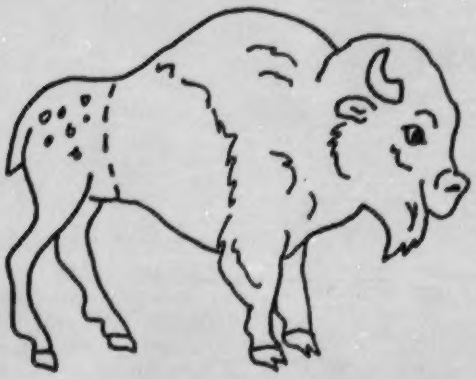
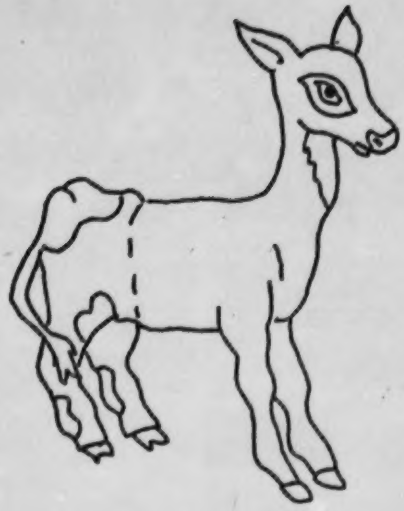
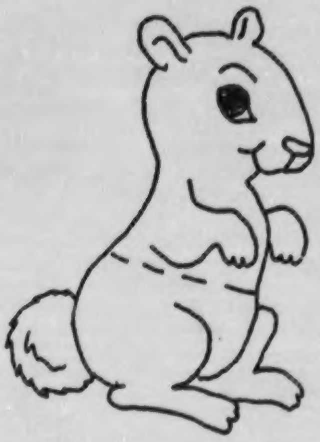


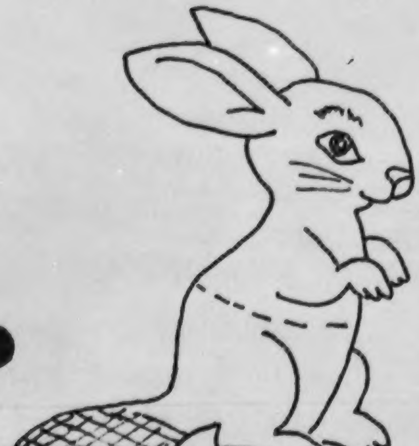


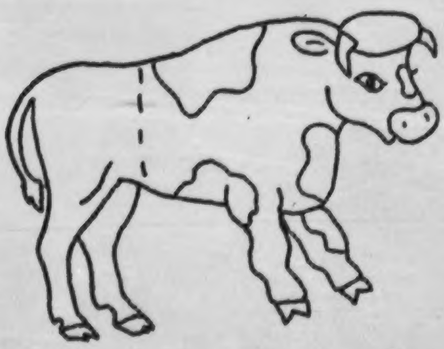
SOMETHING IS VERY WRONG HERE!





CUT THESE CREATURES APART ON THE DOTTED LINES. THEN JOIN THE TWO PIECES TOGETHER TO MAKE A COMPLETE ANIMAL.





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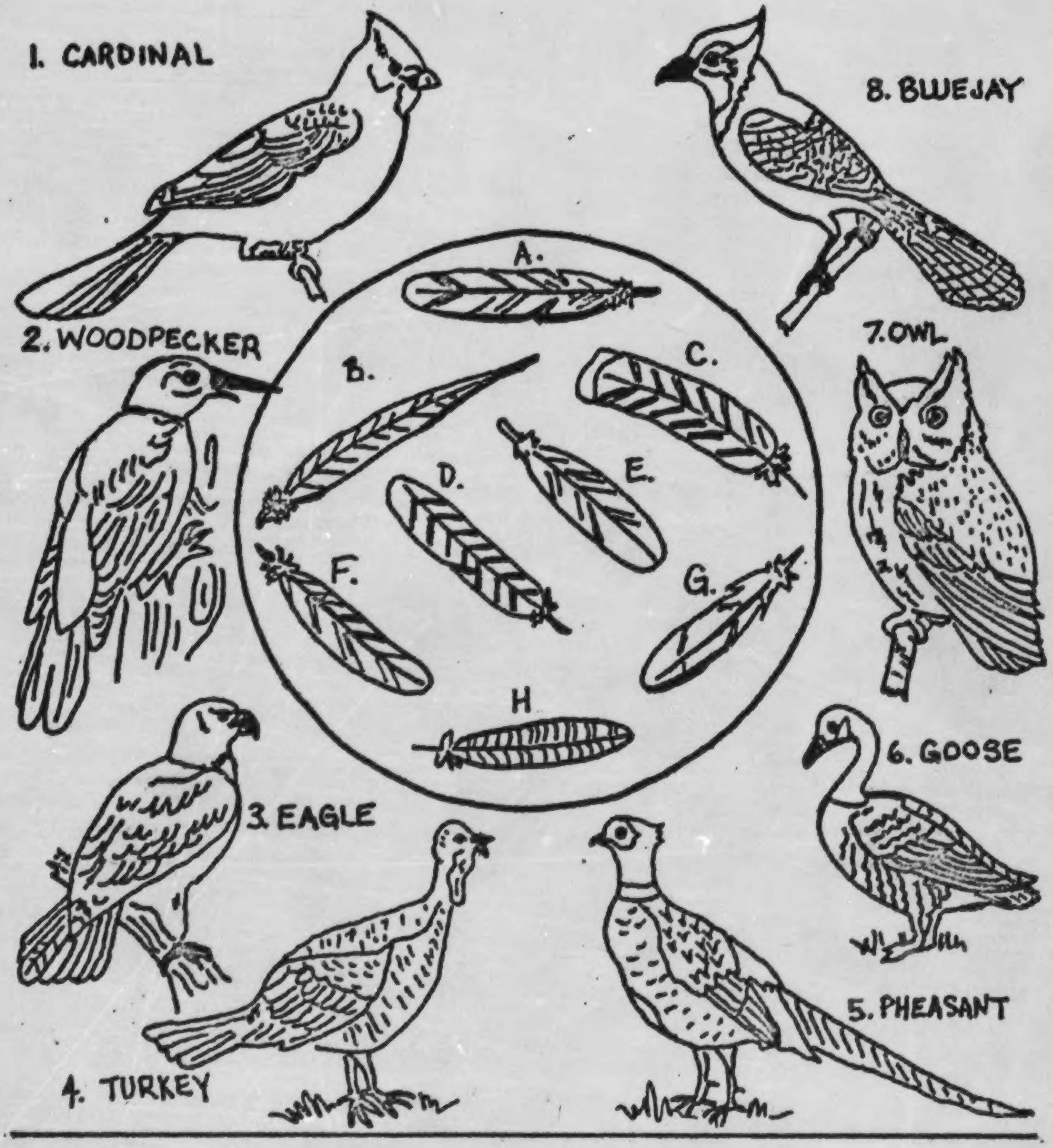
MATCHING GAME

INDIANS USED FEATHERS FOR HEADDRESSES AND WAR BONNETS. MATCH THE FEATHER TO THE CORRECT BIRD.


1. CARDINAL
8. BLUEJAY
A.
2. WOODPECKER
B.
C.
7. OWL
D.
E.
F.
G.
H
6. GOOSE
3. EAGLE
5. PHEASANT
4. TURKEY

ANSWERS. 1-F, 2-E 3-A 4-C, 5-B, 6-G, 7-H, 8-D

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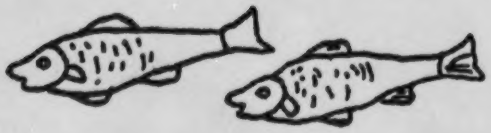
FISHY NAMES

FISH WAS ONE OF THE MAIN FOODS OF THE INDIAN.
UNSCRAMBLE THE KINDS BELOW AND SEE WHAT THEY WERE...

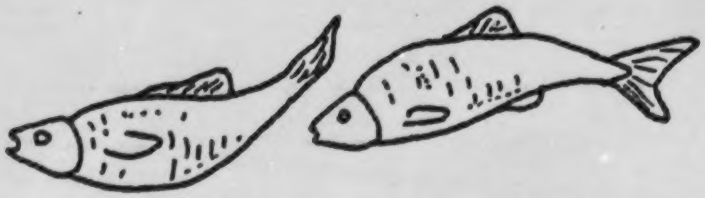
1. RTOTU

_ _ _ _ _



2. ISHfHTEIW

_ _ _ _ _ _ _ _ _



3. mosaLn

_ _ _ _ _ _

1. Trout 2. Whitefish 3. Salmon

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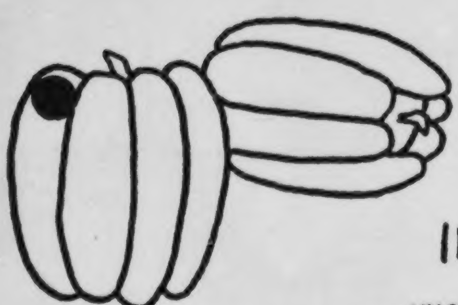
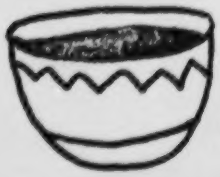
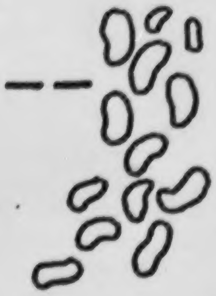
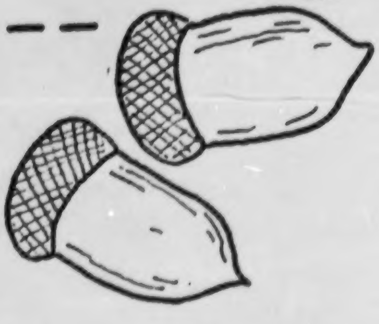


INDIAN FOODS

UNSCRAMBLE THE WORDS TO FIND OUT WHICH OF OUR FOODS CAME FROM THE INDIANS.

1. SPEREPP _ _ _ _ _ _ _ _
2. HAQUSS _ _ _ _ _ _ _
3. SAMTOTOE _ _ _ _ _ _ _ _ _ _
4. WETES _ _ _ _ _
   TOPTOEAS _ _ _ _ _ _ _ _ _
5. ROCNA _ _ _ _ _
6. NEATUPS _ _ _ _ _ _ _ _
7. SEBAN _ _ _ _ _
8. TEALOCHOC _ _ _ _ _ _ _ _ _ _
9. RMOOUHSMS _ _ _ _ _ _ _ _ _ _



1. Peppers 2. Squash 3. Tomatoes 4. Sweet Potatoes 5. Acorns
6. Peanuts 7. Beans 8. Chocolate 9. Mushrooms

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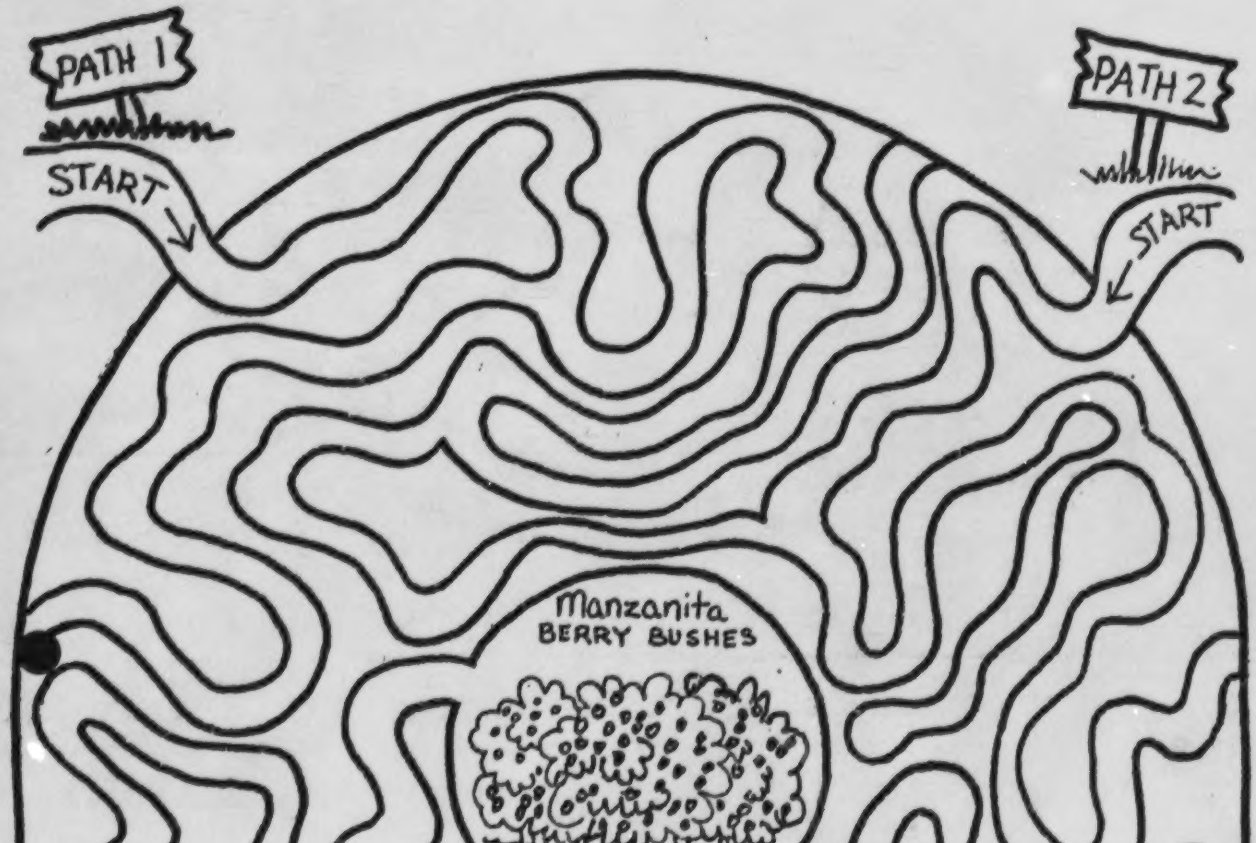
MAZE

CAN YOU FIND THE RIGHT PATH TO THE MANZANITA BERRY BUSHES?


PATH 1
START
PATH 2
START
Manzanita
BERRY BUSHES
PATH 3
START
PATH 4
START

ENVIRONMENT/RESCOURCES - CLOTHING

GOAL:

Students will develop an understanding of clothing worn by the California Indians.

OBJECTIVE:

The students will be able to describe clothing worn by the early California Indian.

BACKGROUND INFORMATION:

Children wore no clothing until they were about ten years old. The men wore a breechcloth of buckskin. Women wore a two piece dress made of buckskin.

In the cold weather both sexes wore blankets. These blankets were made from deer, bear, mountain lion, coyote skins, rabbit and others. Sometimes buffalo skins were used. These were obtained by trade from other tribes.

A highly prized feather belt was worn as a decoration and used as a medium of exchange. Some belts were made of California Woodpecker scalps, sewed on buckskin and fringed with shell discs. These belts were worn by rich men, their wives and daughters.

Usually a foot covering was not worn. Moccasins were worn in cold weather and for journeys into rough country. Moccasins were made by men and worn by both sexes.

ACTIVITIES:

1. Class discussion on clothing of today. Discuss where and how we obtain clothes and compare this with the early California Indian.
2. Children may use old magazines and cut out pictures of clothing. Classify and paste on large sheet of paper.
3. Draw, paint or color a picture of an Indian family and the type of clothes they wore.
4. Students may color and complete the moccasin work sheet.

EVALUATION:

Students will be able to describe the clothing worn by early California Indians. This may be through art media or teacher judgement.

RESOURCES:

Miwok Material Culture, Barrett and Gifford
Indians of California, Sierra Media Systems
The California Indians, The University of California

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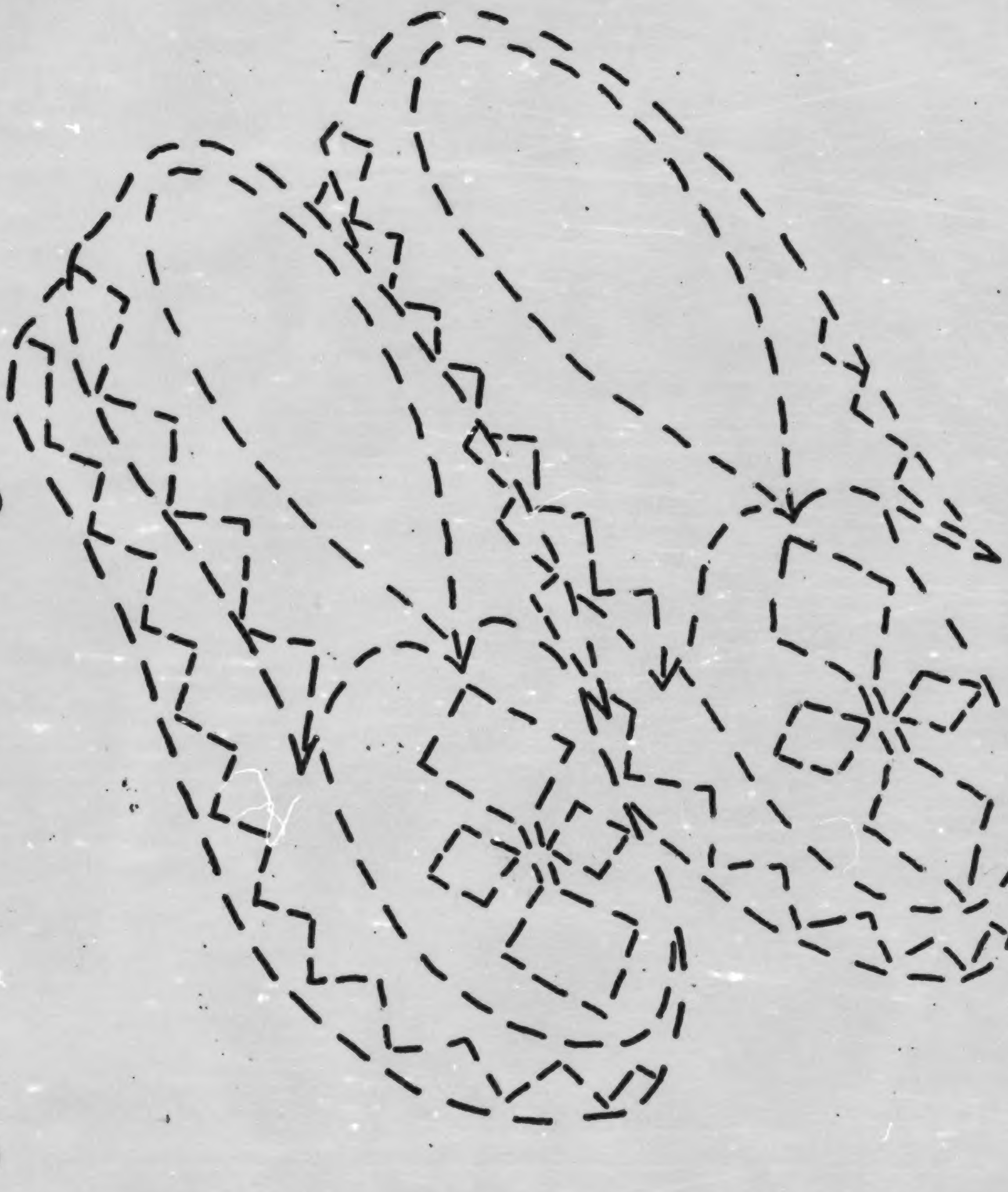
CONNECT THE LINES



ENVIRONMENT/RESOURCES - MEDICINE

GOAL:

Students will develop an awareness of the Indian medical techniques as an expression of the relationship of their culture and environment.

OBJECTIVE:

Students will be able to describe early Miwok medical techniques and compare them with present day remedies.

BACKGROUND INFORMATION:

Northern California Indians used plants for medicine as well as for food. The plants available varied from place to place and therefore a particular ailment might have a variety of cures depending upon the location of the group. It also happened that different tribes used a particular plant in different ways.

Other types of doctoring were done by the Shaman or medicine man. Sucking, blowing or singing was used as well as heat and a chriopratic-type massage treatment. (Northern Maidu)

The Shaman was more than a mere doctor, for his talents also involved communication with the spirit world. As he sang over the ill person, he would be getting messages from the Spirit as to what was wrong with the patient. The Shaman could be male or female and charged no specific fee for the service, however, it was customary to give a gift of some value even in cases where there was no cure. Appropriate gifts might include such things as a basket, a horse or an item of food.

Lowland Fir, Yarrow, Dutchman's Pipe, Cypress, Milkwort, Mountain Mint and White Oak Bark were some of the plants used in the form of teas for colds and coughs. (Indian Life)

ACTIVITY:

A personalization activity might be a ditto with the headings given below or titles written on the chalkboard. Students will compare and contrast remedies for common ailments (such as a cold or cough) by writing a paragraph or making illustrations.

When I have a cold or cough..

Sometimes my parents take me to the doctor.

A Miwok Indian Child drank teas made from plants

Sometimes the Shaman came to help him get well.

EVALUATION:

By teacher observation.

RESOURCES:

The Northern Maidu, Marie Potts

Miwok Material Culture, Indian Life of the Yosemite Region, S.A. Barrett and E. Gifford - Indian Center

The Wintun Indians of California and Their Neighbors, Peter Knudson

Indians of California, Sierra Media Systems

Slide and Cassette - *Medicine of the Shrubs*

Slide and Cassette - *Medicine of the Flowers*

CULTURE/DIVERSITY - NAMING THE INDIAN CHILD

GOAL:

Students will develop an appreciation and awareness of the Indian culture.

OBJECTIVES:

Students will demonstrate knowledge of Indian child naming traditions by:

- Choosing an Indian name that demonstrates a personality trait they possess.
- Writing a story telling how and why this name was given.

BACKGROUND INFORMATION:

The Indian looked to his environment in choosing a name for his children. Miwok or Maidu infants were given the name of an animal or an object. The Wintun child, however, was not given a name in infancy. He was given a name at about four to six years of age and the name denoted a particular characteristic of the individual such as "One With Sharp Eyes" or a name referring to something that he had done or an event that personally effected him.

ACTIVITY:

Teacher lists names on chalkboard or prepares a ditto. Students discuss custom used in choosing a name for an Indian child. Discuss how descriptive names might have a story behind them. Students then are directed to choose an Indian name for themselves that might refer to some personality trait they possess. Students write a story describing how and why this name might be given to them.

Lost Bird
Friend
Arrow
Duck
Eagle
Brave Eagle
Earth
Wind Maiden
Butterfly
Mountain Lion
Beautiful Mountain
Snow Bird
Good One
South Wind
Great Wind
Runner
Rainbow
Healer
Echo
Black Eyes
Dawn
Small River
Sun
Big Star
Morning Star
Owl
Little Star
Blows Like Wind
Dreamer
New Moon
Thunder
Small Thunder
Big Thunder
Talks Until Fire Goes Out
Strong Deer
Young Deer
Wind
She Has Victory
Elk
He Is Feared
Wolf
Sunrise
Small Rabbit
Pine
Large Eyes
Chatterbox
Beaver Woman
Gray Squirrel
True Eagle
Sky
Rain
Yellow Bird
Blackberry

EVALUATION:

Teacher observation of activity results.

RESOURCES:

The American Indian Craft Book by Marz Nono Minor
The Wintun Indians by Peter Knudtson
The Northern Maidu by Marie Potts.

CULTURE/DIVERSITY - MUSIC - DANCE

GOAL:

Students will develop increased awareness of Native American music and dance.

OBJECTIVES:

Students will list musical instruments they know and discuss similarities between these and those of the Miwok and Maidu.

After listening to Indian records, students will create a picture of Indians involved in dancing or making of that music. (See resource list of Indian records).

BACKGROUND INFORMATION:

"Kowana" was the Central Miwok word for music. Music was a natural part of the Indian life expressing a variety of emotions. Since this life was so closely linked to nature, the music reflected this. The rhythm was often that of animal hoof beats, the sound of waves or the throb of a human pulse. The melody consisted of different pitches such as the call of birds, cry of an animal or the sound of the wind.

Much of the music was sacred or ceremonial, however, there were also songs for work and play, lullabies, game songs, children's songs and also the simple song of a happy person. Most of the songs were handed down from generation to generation.

There was some social dancing although ceremonial dancing dominated. One example of the ceremonial "pow-wow" would be the Maidu Spring Ceremony. This was observed from ancient times and always at the first sign of edible shoots rising from the ground. It was celebrated several times during the spring as an offering of thanksgiving for having survived the winter as well as for entertainment for the bear and rattlesnake spirits in the hope that the tribe might recieve favorable treatment from them in the coming year. Food would be eaten, games played, visiting done and after dinner the Bear Dance would be performed. In dancing the Bear Dance or Deer Dance, the dancer or dancers wore the disguise of that animal. Since the dances were inherited and very special, they must be done correctly. It was considered bad luck to make a mistake and in such cases, the singer or dancer could be punished. (The Northern Maidu)

Accompaniment was often by drum. Durms were usually round except among the California Indians, who made a square one and used their feet to beat out the rhythm. Other than the foot drum, there were few drums among the California tribes. The Maidu struck and rubbed baskets in place of drums. Second in importance were the rattles. Split stick clappers, deer hooves, turtle shells or gourds, and the dried cocoons of the giant silkworm moth were used. Flutes made of elderwood or bones were also played. Sometimes these would have decorations of engraved designs and were more often used more for self-recreation and courtship. (The Northern Maidu).

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ACTIVITIES:

The class can list instruments with which they are familiar and similarities to those of the Indian culture can be discussed.

Students will listen to the Indian music and create an illustration that depicts the singers and dancers.

EVALUATION:

Students will list or draw pictures of at least three types of Indian musical instruments.

Teacher observation.

RESOURCES:

American Indian Music for the Classroom by Louis Ballard.

North American Indian Songs by Bowmar.

American Indian Dances by Folkways Records.

Authentic Music of the American Indian by Everest

Indians of California, Sierra Media Systems

Miwok Material Culture, by Barrett and Gifford.

The Northern Maidu, Marie Potts

The Wintun Indians of California, Peter Knudtson

CULTURE/DIVERSITY - LEGENDS, MYTHS AND BELIEFS

GOAL:

Students will develop an awareness and appreciation of the beliefs and legends of the American Indian.

OBJECTIVES:

Students will learn about the literature, mythology and cultural legends of the Indian through filmstrips, puppet shows, art projects and other activities of self-expression and creativity and will be able to recite at least one Indian myth.

BACKGROUND INFORMATION:

As a rule, California Indian legends were not simply for entertainment. Many of them were a means of extending learned practicalities in existing and surviving in the environment as well as demonstrating the proper conduct within the group. These legends and stories focus on certain important themes, a few of these are listed below:

The creation of the world and things in it.

That one should take only what he can use.

That one must not abuse or disrespect the environment.

That one must share and care for others, what is needed for the welfare of all cannot be hoarded as personal posession.

Stories had a oral tradition with some taking several hours to tell. Some were incorporated into songs, some into dances and some acted out. The legends, myths and beliefs tended to vary from group to group with the central thread being rather consistent.

California Indians wove their ancient stories around the animal kingdom with Coyote as the central character. "Coyote-Man", as he is often referred to, was the Creator or Spirit who existed before man and who had certain supernatural powers. In addition to these powers, he was known as a trickster, sometimes lazy, but resembling man in his attitudes and personality.

ACTIVITIES:

1. Read Gabrielino Legend from How California Was Made and complete the related map study.
2. Read the Story of the Seasons - Oregon Legend and complete the related puppetry. science and choral reading activities.
3. Read How the Crow Became Black - Skokomish Legend and complete related sequence, cut and paste and story writing.
4. Read How Indians Came to Paint Their Faces and complete the related code.

EVALUATION:

Teacher observation

RESOURCES:

Stories California Indians Told by Anne Fisher.

Indian Reading Series, Levels I and III

Moon Basket, an Indian Legend a Teaching Resource Films filmstrip

American Indian Folk Legends,Teaching Resource Films filmstrip.

American Indian Legends a Coronet Films filmstrip.

Legends From the Land of Sun and Snow a SVE filmstrip

American Indian Myths an Imperial Film Company filmstrip.

THE STORY OF THE SEASONS- OREGON INDIANS

Long, long ago there were many kinds of Seasons.
They could talk, laugh, play games and even work.

They had many council meetings.
They would meet together and make many rules.
They changed their rules all the time.

When it was time to work, each did what he wanted to do.
The Frost would come and all the Earth would freeze.
Sometimes the Snow came and it was cold.
Then the sun would shine and melt all the Snow away.
Sometimes the sun was very hot.
The Earth would turn brown and dry up.
Everything on the land began to die.
This was not good.

"We will make a rule to work together," said the Seasons.
"People will soon be put on this land."
"We must get ready for them."

The council meeting started.
All the Seasons came together.
The meeting went on for many moons.
Many ideas were put forth.

The North Wind, who was powerful, wanted to be leader.
All the other Winds said, "No!"
"Let us make a big circle so everyone will have a voice
and make an equal stand."
"we want no beginning or end--just a big round circle."

Finally the Sun, Moon and Stars were called to council.
"You shall decide for us, " said the Seasons.
"How can we be placed in the big circle?"
"We don't want to harm anyone."

The Sun, Moon and Stars lined up the Seasons.
"There shall be four main Seasons in one circle," said Sun.
The Moon then placed the smaller Seasons between the big ones.
The Stars had all the Season promise they would never try
to leave their places. This was the order of things.
But once in awhile they get out of order.
It might Rain, Hail or Snow in the Summertime.
Sometimes Frost comes too early and then you'll see
the Stars more fast in the sky, trying to keep Frost
from coming to soon!
Winds help bring Rain, Hail, Snow, fog and clouds to Earth.
And so it goes.
The Sun is still ruler over all the Seasons. (INDIAN READING SERIES)

* *

ACTIVITIES:

Legend may be used as a choral reading activity.
Illustrations on the following pages may be used in a stick puppet dramatization or as ideas for larger costumes for a play presentation.
Extended activities might include a study on seasons or simply placing them on a circle in proper order.

HOW CROW BECAME BLACK - SKOKOMISH LEGEND

Long ago, Gray Eagle stole the sun, moon, stars, water and fire from the people.
Gray Eagle kept these things carefully hidden from them.
He did not like people.

During these times, Crow was a snow white bird.
The people asked Crow to help them.
They were cold and thirsty.

Crow went to Gray Eagle's lodge.
He discovered where Grey Eagle hid the sun, moon, stars, water and fire.
Crow took them back to return them to the people.

Crow hung the moon and stars in the sky.
He hung the sun in the sky.
Crow dropped the water and fire as he flew through the air.
The water formed streams and lakes.
The fire became available to the people.

It happened, however, that fire blew over Crow as he flew and that is why he is a black bird today.

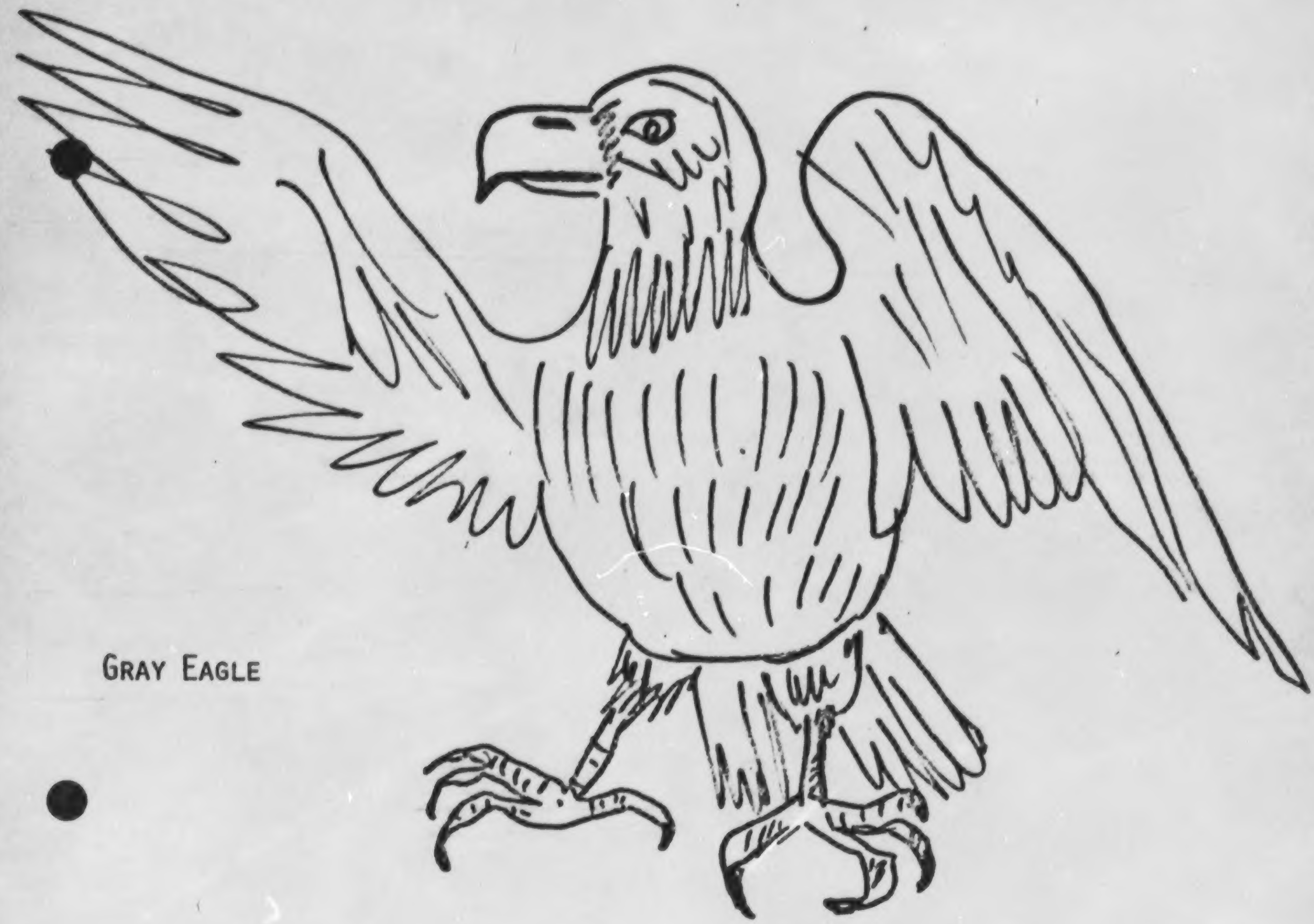
(INDIAN READING SERIES)

* *

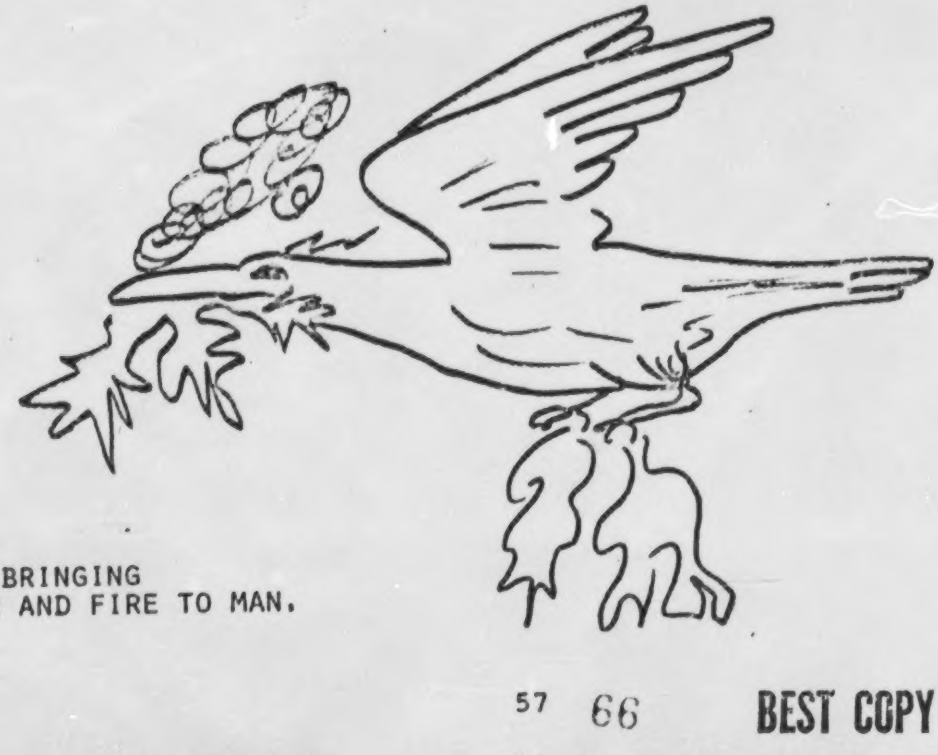
There are mny Indian legends and stories of the Rudyard Kipling-type describing how an animal recieved a certain characteristic, such as, "How Coyote Got His Voice" or "Why the Grizzly Bear Walks on All Fours", etc... After listening to stories of this type, students might engage in one or more of these activities:

1. Color and cut out illustrations and paste them in sequential order.
2. Use the illustrations given or create a classroom set of items to be used for a puppet demonstration.
3. Write a story that gives a different version to account for the color of crows.
4. Total class develops a list of animals and plants. Students choose from the list and write a story describing how the characteristic developed.

   Variation - students together create a class story of same.



GRAY EAGLE



CROW BRINGING
WATER AND FIRE TO MAN.

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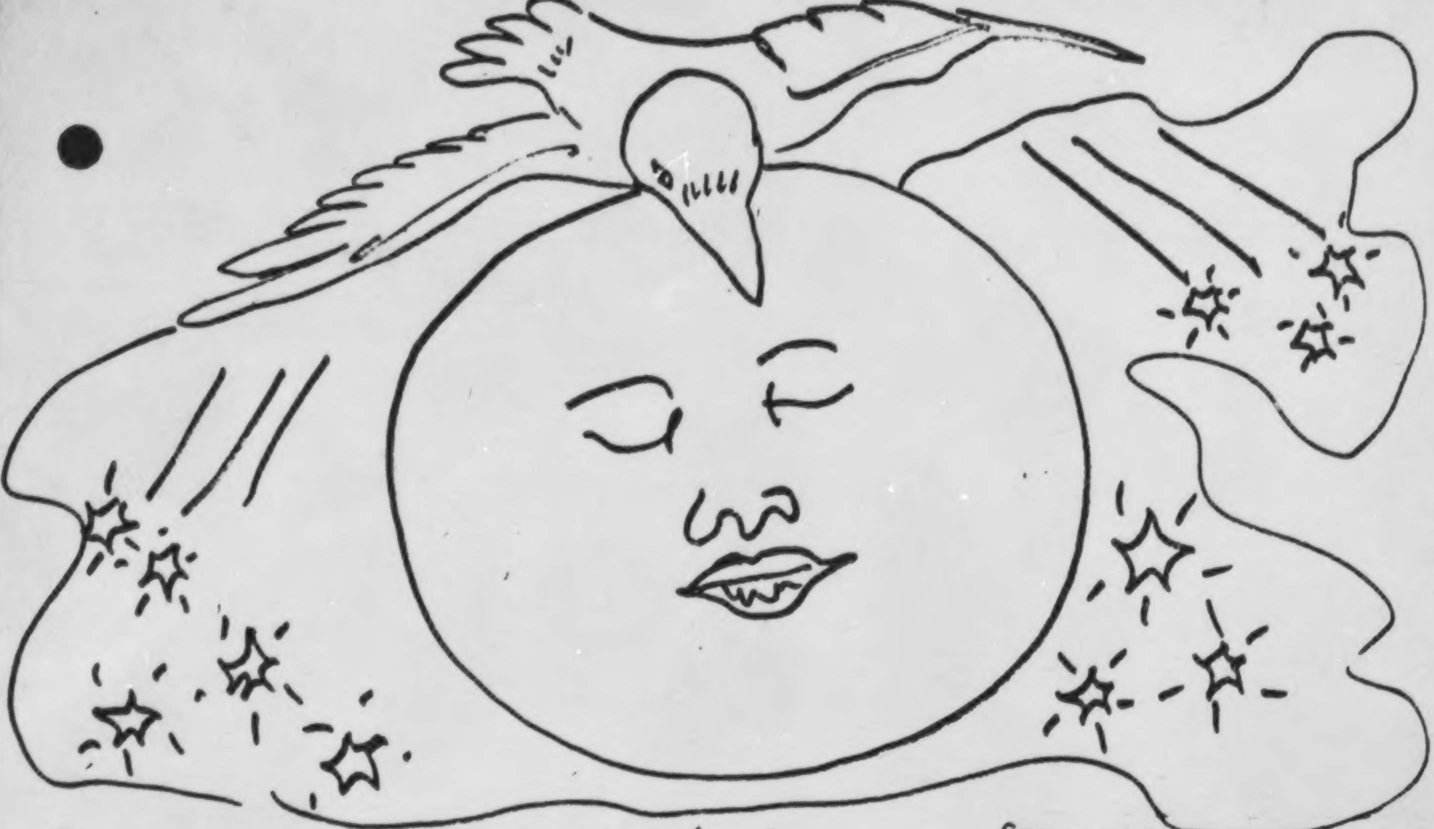
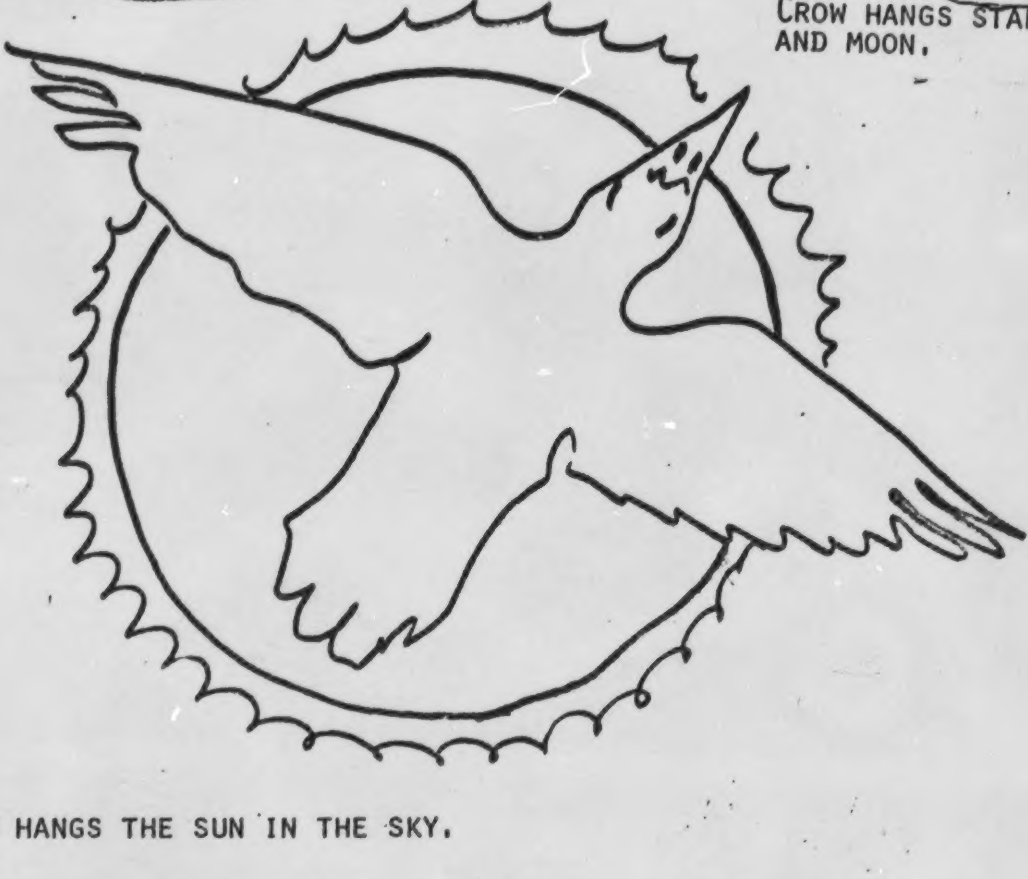


CROW HANGS STARS AND MOON.



CROW HANGS THE SUN IN THE SKY.

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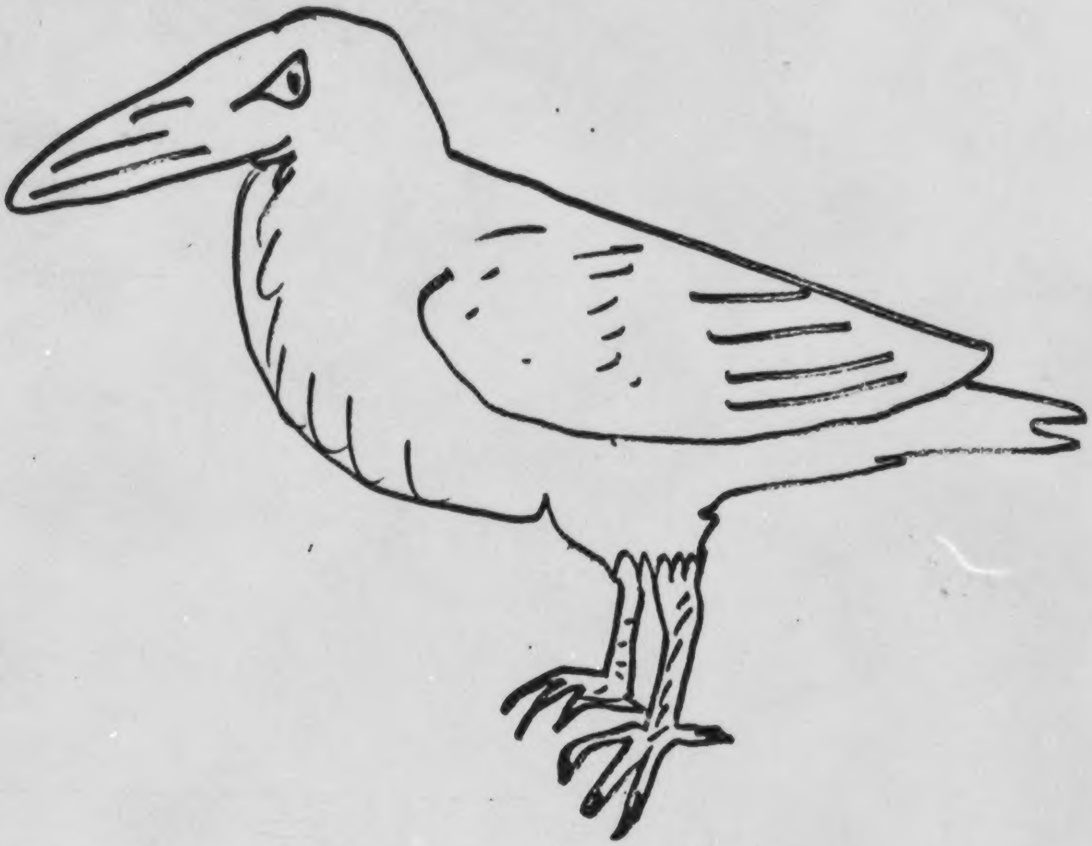
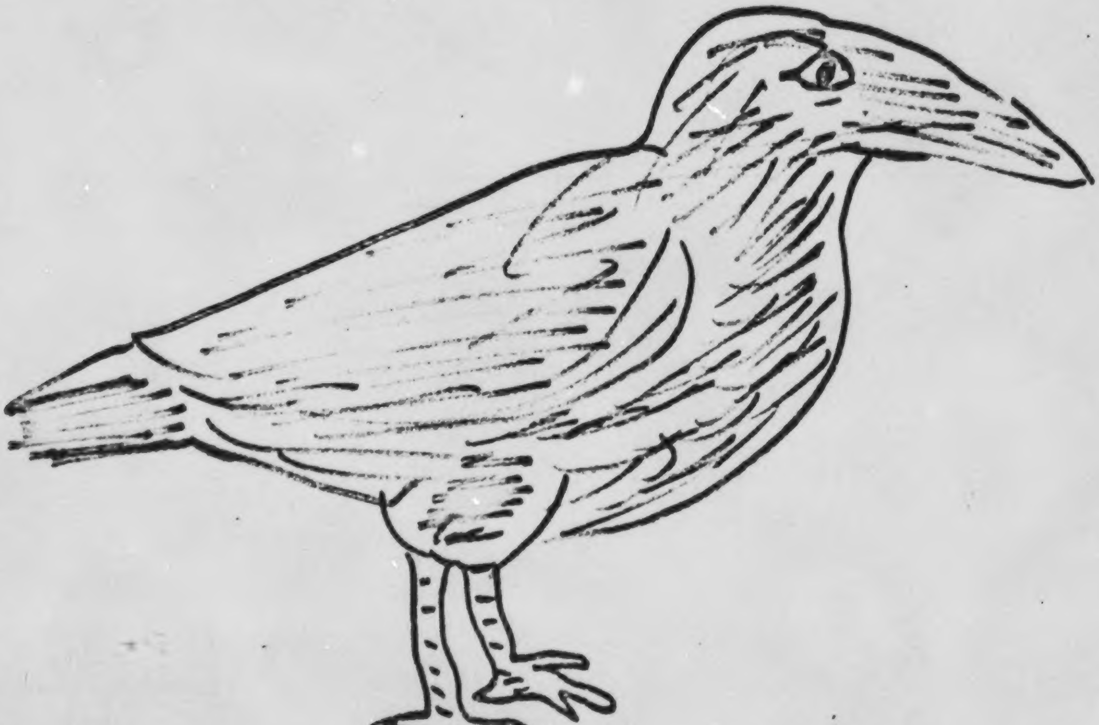


CROW WAS ONCE A WHITE BIRD.



TODAY CROW IS BLACK.

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"HOW THE INDIANS CAME TO PAINT THEIR FACES"

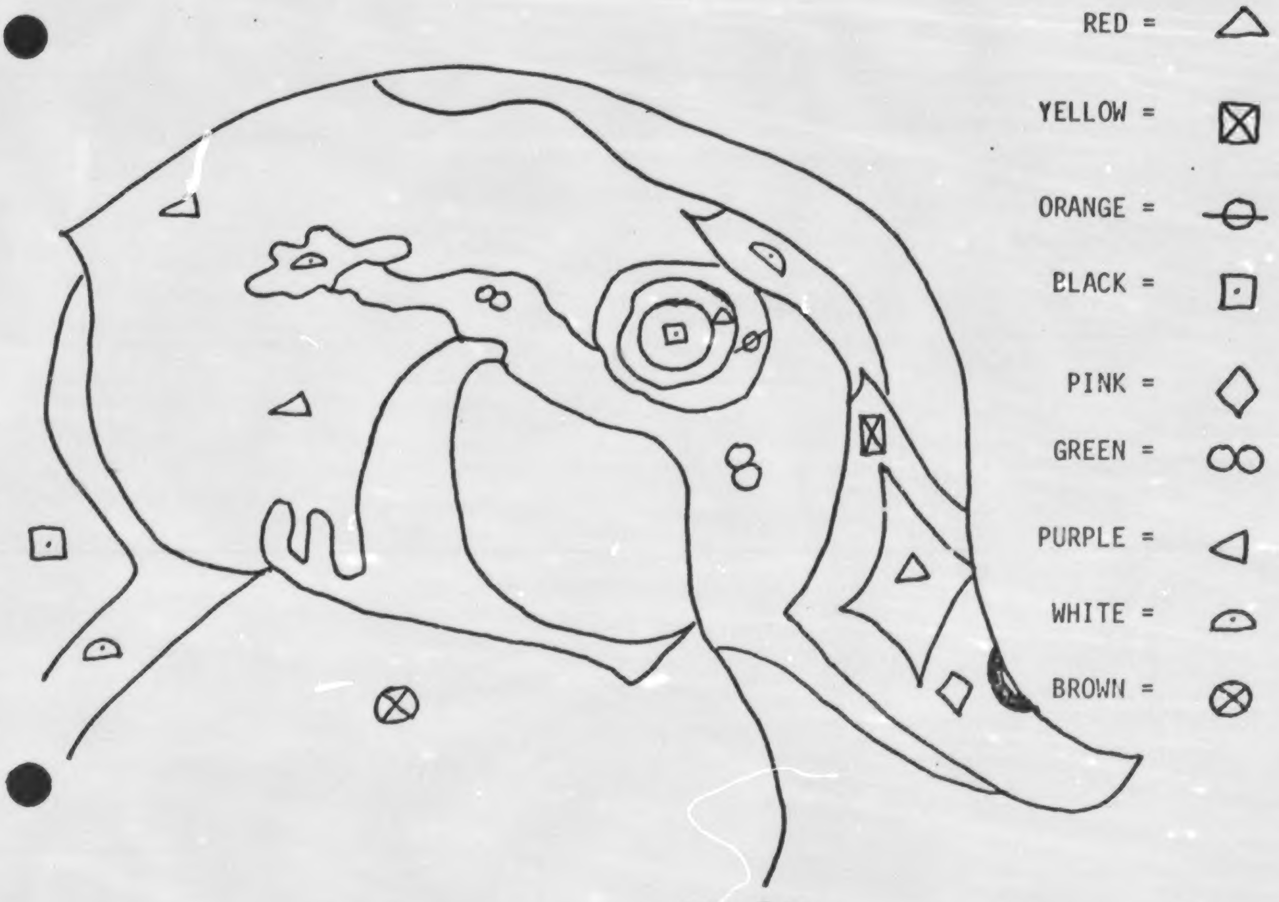
Since the first explorers came to America, white men have wondered about the painted faces and bodies of the Indians. Tattooing and body painting were done for a variety of occasions such as war, mourning, sacred ceremonies and games. The practices, as well as the methods used, varied from tribe to tribe. Each mark and color had its own special purpose and meaning.

There is an old Indian legend that says an Indian boy named Mouse Face was leaning over a brook and saw his reflection in the water. He noticed how plain he looked as compared to the Wood Duck which was swimming on the water. The male Wood Duck with colors of pink, white, yellow, purple, green, black, orange and red, looked magnificent! At that momemt Mouse Face got an idea. That night there was a big ceremony at the Council Grounds. Mouse Face appeared with his face painted. Never before had an Indian been as handsome! From that night on, Mouse Face had a new name--"Wood Duck"

Have you ever seen a male Wood Duck?________________

If so, where were you?____

Using the code on the right, color the duck below and you will see the colors of the Wood Duck.



RED = △

YELLOW = ☒

ORANGE = ⊖

BLACK = ⊡

PINK = ◇

GREEN = ∞

PURPLE = ◁

WHITE = ◠

BROWN = ⊗

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HOW CALIFORNIA WAS MADE - GABRIELINO LEGEND

Before the time of people on earth, the Great Spirit looked down from his place in the sky and noticed that there was no earth to look at, only water. There were no trees, no mountains, no valleys. He looked at all the water and made up his mind to make land where things could grow.

"How shall I make land?" he asked himself, looking straight off into the sky. "I don't Have a single thing to use as a beginning."

He looked down again. Suddenly he saw a giant turtle in the water. The turtle was so huge it was as big as an island. Great Spirit had forgotten about Turtle because he had made turtles such a long time before. He decided to make land on the back of the turtle.

Turtle, huge as he was, was not big enough to make the beautiful land later called California. It was then Great Spirit got the idea to use several of the turtle's brothers. Turtle swam off to find them.

It took him a whole day to find his first brother, another day to find the second, and finally at the end of six days he had found them all.

He led his six brothers back to where the Great Spirit waited. Each of Turtle's brothers was as big as he. Floating all together in one place, they were like seven great islands. The seven turtles floated in one spot big enough to hold up the new land Great Spirit planned to create. They were instructed to form a long line from head to tail running north and south and a bit to the east.

Great Spirit was very pleased and told them to stay very still as this was a great honor--to bear California on their backs.

"Now for some land where things can grow," he murmured as he took tules from his supply in the sky and spread them rather thickly over the backs of the Turtle Brothers. He scooped some earth from his giant pile and spread it over the tules and patted it down well.

"These humps on the Turtle Brother's backs will make good mountains," he said. "Trees!" he cried, "I need some trees."

He stuck his fingers into the earth on the Turtle's backs and made trees grow. Then he let a little water seep up between the edges of the shells to make lakes. Water from the lakes leaked over the earth covering the turtle's backs and made rivers. The rivers ran down into the sea at the west side.

Great Spirit studied what he had made and frowned. Everything was too quiet.

"That won't do", he said, "I need birds to sing." He picked some leaves from the trees, blew on them and they flew away singing and turned into birds.

HOW CALIFORNIA WAS MADE

Great Spirit smiled. He was very satisfied. Then trouble came. The Turtle Brothers began to get restless. They wanted to swim away. For days and days they quarreled and then one day four swam east and three swam west!

"Ga-rumble!" went the earth under California. There was a roaring and trembling! Birds fled into the sky. Suddenly the shaking stopped. The tules and earth that had been on the turtle's backs was to heavy too and they stopped pulling away from each other. There was nothing to do but try to make peace among themselves.

Every now and again when the Brothers start quarreling, the ground shakes and trees quiver and sometimes huts of Indians and buildings of White Man go down. A crack splits through the earth. Then when the Brothers make peace, everything becomes quiet once more.

At times, even the sky where the Great Spirit leaves shakes. That is not because of the Brothers but rather because people are fighting. When people on earth fight each other, there is a great shudder in the land above the clouds. The clouds crack open and the Spirit looks down through the crack and grows very sad.

The Indians know it is bad luck to fight each other and dare to shake the home of the Great Spirit.

STORIES CALIFORNIA INDIANS TOLD - By Anne Fisher

Suggested Activities

Color, cut and past map activity.

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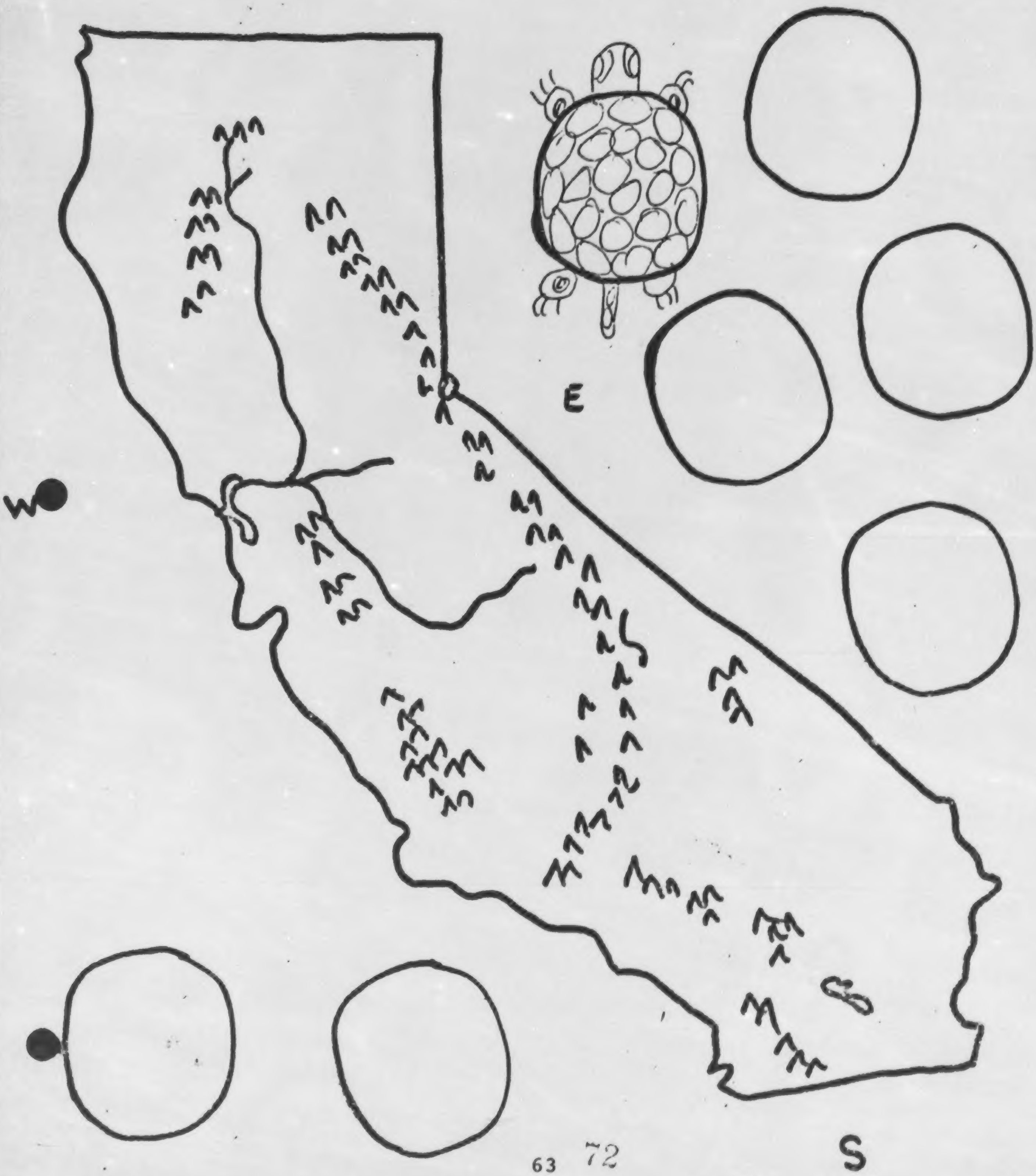
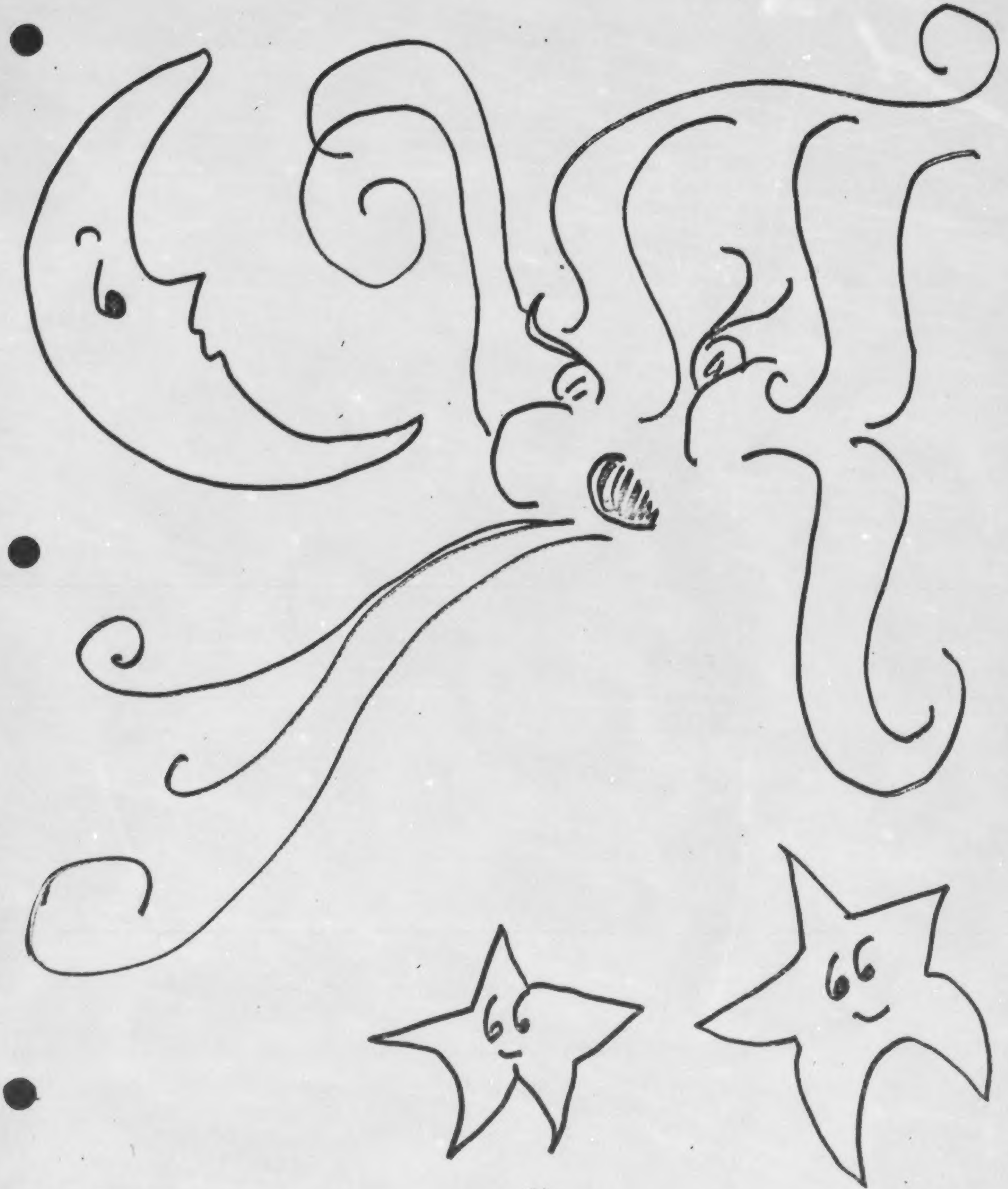
DRAW AND COLOR THE TURTLE BROTHERS.

CUT THEM OUT AND ASSEMBLE THEM ON THE MAP AS DESCRIBED IN THE STORY.





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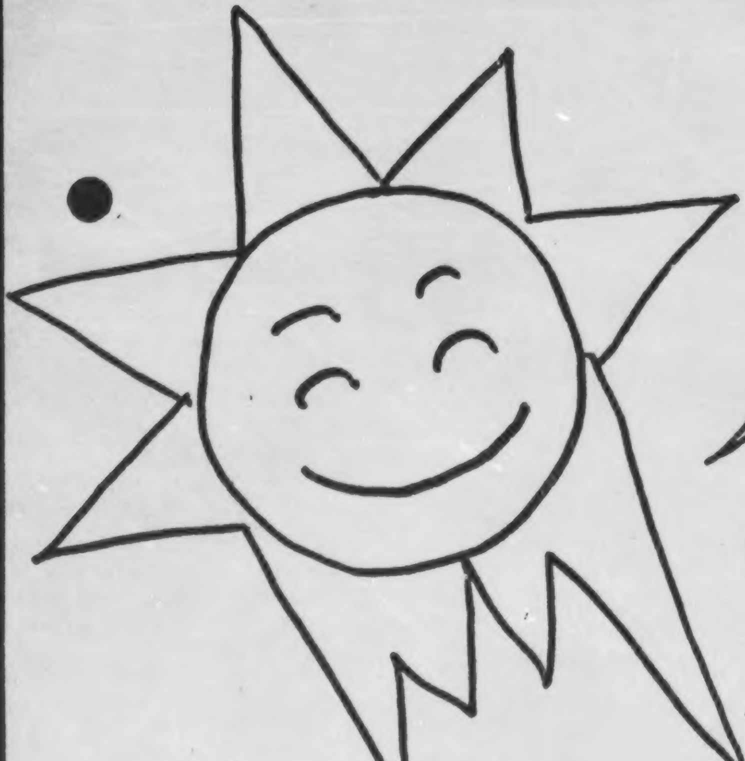

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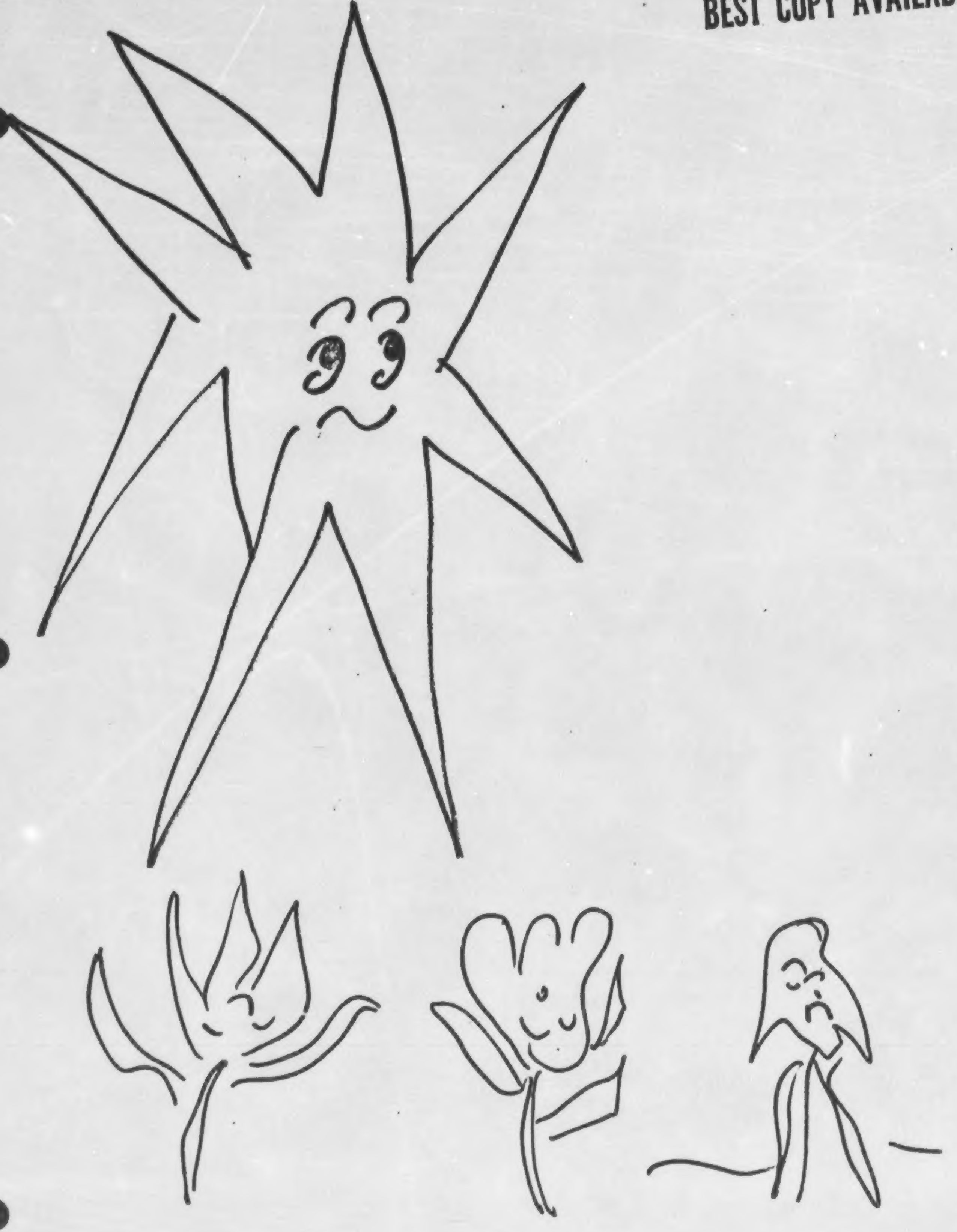

CULTURE/DIVERSITY - BASKETS

GOAL:

Students will gain knowledge and appreciation of basic uses and techniques used in early California Indian basketry.

OBJECTIVE:

Students will be able to list three materials used to make a basket.

BACKGROUND INFORMATION:

Miwok Indian baskets were usually coiled or twined. Young shoots of maple, hazel, willow, pine, oak, redbud, deer brush, and squaw bush were used to make baskets. The red willow was used extensively for the warp, woof and foundation of coiled baskets.

Twined baskets were woven with fingers. A bone awl was used periodically for tightening.

Burden baskets were without ornamental patterns. The bottom was reinforced with extra weaving. Raw deer or other skin was used to repair worn out baskets.

Some baskets were coated with soaproot juice. A basket treated in this manner was used to gather seeds. Large twined storage baskets, called hupulu, were used by the Miwok. They stored greens, fish and other dried foods.

Bird feathers were sometimes used to decorate baskets. Red feathers were obtained from the California Woodpecker, the Red-winged Blackbird; green feathers from the Mallard, yellow feathers from the Meadowlark, and black feathers from the Brewer's Blackbird.

At feasts gift baskets were used for serving food and sometimes for cooking. Food was dipped out into smaller baskets by two women and served to the guests. Very large baskets were always owned by the chief. He could present or trade it to another chief. Also, he might burn it to honor a dead relative or friend. When the chief dies, his basket is burned.

Designs on the California Indian baskets were very simple. Simple horizontal lines, bands, parralel lines, vertical lines, zigzags, diagonals, small rectangles, triangles, diamond shapes, animal design and reptile designs were used.

ACTIVITIES

1. Students can draw basket designs on graph paper, color and display it.
2. Baskets could be made from clay, using twining and coiling methods.
3. Compare and contrast storage facilities and utensils of today with that of the early Indian.
4. Students may complete basket maze and dot to dot.

EVALUATION

Class discussion on uses for baskets, how they are made, role playing and evaluation of art projects.

RESOURCES

The Maidu - Indian Project

Indians of California - Sierra Media Systems

Native Americans of California and Nevada - Naturegraph

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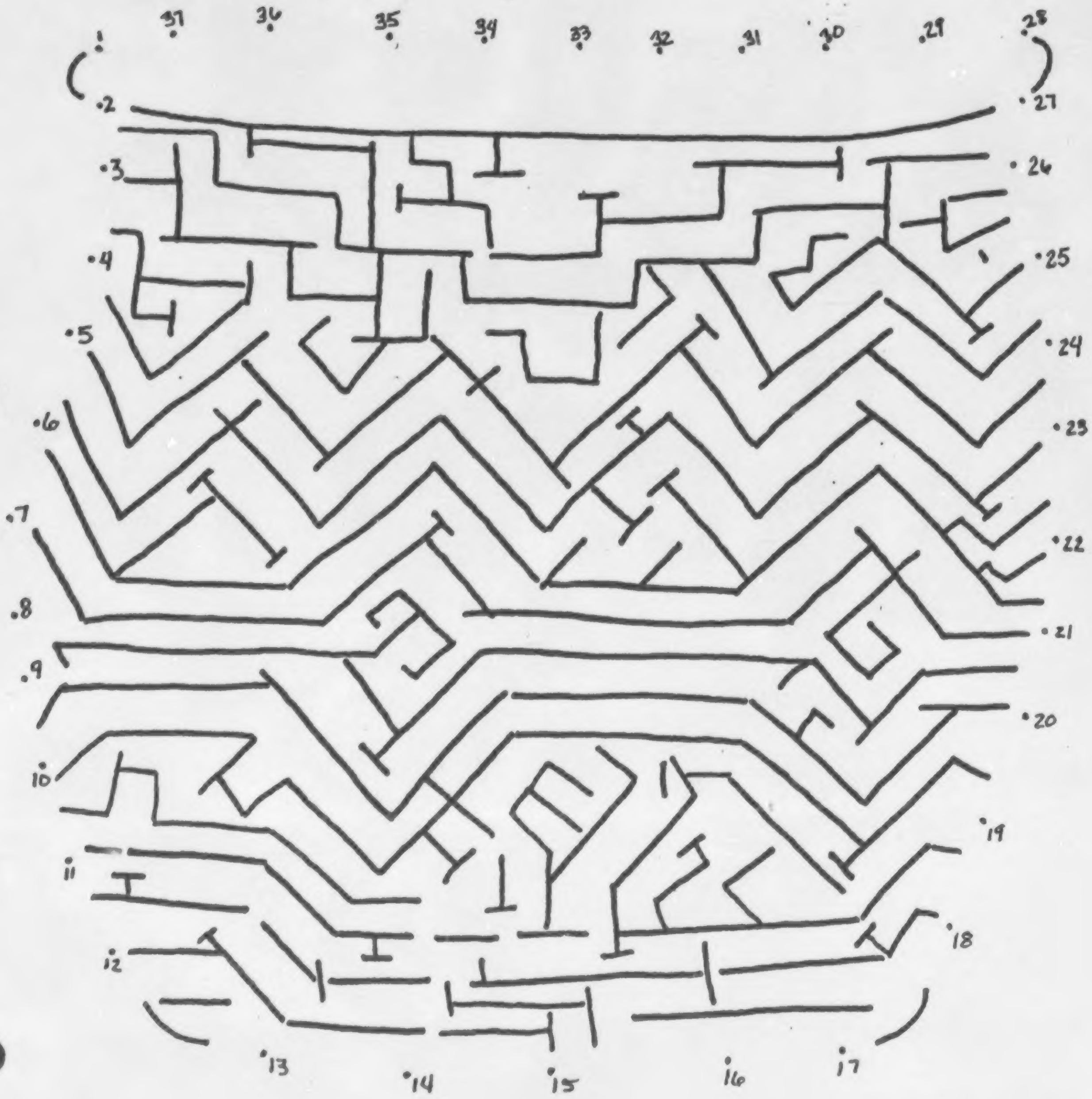
FOLLOW THE MAZE ROUTES AND DOT TO DOTS...THEN COLOR THE PATTERNS...
ONLY THE ROUTES FROM SIDE TO SIDE ARE THE ONES TO COLOR.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INTERACTION/INTERDEPENDENCE - GAMES

GOAL:

To provide an understanding of leisure time activities of the Indian.

OBJECTIVE

Students will learn to play at least one Indian game.

Students will practice computational skills through the use of an Indian dice game.

BACKGROUND INFORMATION:

Marie Potts writes in her book, The Northern Maidu, that Maidu Indians enjoyed swimming and diving games, contests and races. Miwok Indians had games of basketball, ball races, football, foot cast ball, hoop and pole, lance throwing, archery, hide and seek and tag games. Both groups enjoyed sitting games, guessing games and a variety of gambling games. Some of these are similar to games we know today.

Sitting Games

Guessing Game - A bit of charcoal is held in two doubled fists. After placing it in one of the fists, the person folds his arms in front of him and his opponents guess which hand contains the charcoal. Twelve sticks were used to tally points. Several children play on each team. One team members hides the charcoal to another on his team. If he lost the point, the item went to his opponent. Southern Miwok also played this game but used a seed or nut as the object that was to be hidden.

Dice Game - Dice games were popular among many goups, this one comes from the Yokuts, who lived south of the Miwoks. Walnut halves are held between the palms of players and then thrown into a basket. Points were given if 2 or 5 walnuts turned face up. No other combination counted. If no point was made, the walnuts were passed to the next player. The length of game was decided beforehand, either time or total points (Sharing Our Diversity).

Active Games

Shinney - was played by Southern Miwok women and is much like field hockey we play today. See page 257 of Indian Life of the Yosemite Region for a detailed description.

Basketball	Played by girls and women only, a stuffed buckskin ball was caught in a basket that was attached to a long pole held by players and was then carried to a goal. Spectators were male and female and gambling was associated with this game.
Football	Described at length on pages 260-262 of Indian Life.
Foot Cast Ball	This game involved the throwing of a heavy stone with the top of the foot-the objective being who can throw the greatest distance. The ball is cast with the right foot and the left foot was not to move from its position.
Lance Throwing	This game was great fun except for the looser who would be thumped on the head with the knuckles of the winner! A 4 foot lance of willow was thrown and the player who made the greatest distance was declared the winner.
Hoop and Pole Game	This was essentially a ring and dart activity. Central Miwok Indians used a ring made of chaparral or wild cherrywood that was wound with buckskin and had a diameter of 1 foot. A player rolled the hoop and his opponent threw a five foot dart as it approaced him. If the dart went through the hoop, the roller gave him another dart and an additional turn. The game continued until all the darts belonged to one player.
Relay Races	One description of relay races among the local groups includes the use of rocks which were retrieved and returned to the player's team.

(Indian Life)(Northern Maidu)

ACTIVITIES:

1. Teacher instructs the class in one or more of the games.
2. The guessing and dice games make good functional activities for drill of basic math facts and practice in the addition of columns of numers. These games could be featured in a classroom learning center.
3. An Indian Day Track Meet activity could be done as a single class or in coordination with others involved in the Indian Study. The active games listed in the background section could become the events and winners of each could be given an appropriate prize such as an acorn or feather.

EVALUATION:

Teacher observation.

RESOURCES:

A Day With Tupi, Indian Boy of the Yosmite, Fran Hubbard
The Northern Maidu, Marie Potts, Indian Center.
Indian Life, S.A. Barrett and E.W. Gifford - Indian Center
The Native American, Level 5, Sharing Our Diversity, Sacramento City Unified School District - Indian Center

INTERACTION/INTERDEPENDENCE - CURRENCY

GOAL:

To demonstrate how Indians used materials from their environment for currency.

OBJECTIVE:

Students will become aware of Indian currency in its many forms and compare modern day money with that of the early California Miwok.

BACKGROUND INFORMATION:

The Miwok used baskets, shells, acorns, seeds and headbands made of feathers from the flicker bird, dried fish, bows and arrows. for currency. Trading of seeds and dried fish for pine nuts and salt from Indians that lived in the mountains was common practice.

Baskets were only traded by the women. They traded amongst themselves for the things they needed.

Central Miwok journeyed to the coast to obtain olive shells. The shells were whitened through a baking process. A string of shells, the length of an arm, was worth approximately one dollar.

Sometimes Miwok from the south would bring olive shell discs to a friend in the central area. A lua, the distance from the nipple to the holding thumb and forefinger of an outstretched arm, was worth a basket of superior quality or five dollars. Brown and white glass beads obtained from white people were also measured by the lua.

Clam shell beads were worth even more. A lua of clam beads was worth up to ten dollars. A necklace of large clam shells, about one inch in diameter, was worth approximately thirty dollars.

The red abalone from the coast was also used to make necklaces and used as money. A necklace, or pectoral, with six small pieces of red abalone was worth about six dollars, while a set of large pieces was worth about ten dollars.

ACTIVITIES

1. Have a trading day at school. Students could bring a small item from home to trade or perhaps they could trade things in their lunch one day.
2. Students could bring in money from other countries to share and compare.
3. Draw a picture and write a story about two Indians trading goods.

EVALUATION:

Teacher observation through discussion and suggested activities.

RESOURCES:

Native Americans of California and Nevada, Jack D. Forves
Indians of California, Sierra Madre Systems
Miwok, Columbia Jr. College

INTERACTION/INTERDEPENDENCE - TOOLS

GOAL:

Acquaint the students with implements and tools used by early California Indians.

OBJECTIVE:

Students will identify five tools/implements used by the early California Indians.

BACKGROUND INFORMATION:

Stone implements were used to pulverize the food. Stones of various sizes served as pestles. They were found in the mountain streams of the area.

A flat stone was used as an anvil to crack acorns.

Cooking stones for use in baskets were often of steatite. Steatite vessels were used to cook in, being placed on the fire.

Knives were made of stone, flint and obsidian. Saws and scrapers were also made with stone blades. Spears were made by binding sinew and a large obsidian or flint spearhead.

The most common bone implement was the awl. They were mainly used to make coiled baskets. The awls usually came from the splint bone of the deer.

Deer antlers were used for picking or digging out wood bowls and digging acorns out of trees, stored there by woodpeckers.

Soaproot brush was used for a hair brush and to scrub cooking baskets.

Bows, arrows and spears were used for fighting. One member of each band of warriors picked up all the arrows shot by the enemy. They were then shot back at their opponents.

The bow and arrow was also used for hunting. The bows were about three feet in length and made of spruce or incense cedar. It took and Indian ten days to make a bow. It was valued at $3.00, $4.00 or $5.00 according to the workmanship. An arrow was valued at 12½¢. Each man usually had one bow, but not every man made his own. Arrows and bows were made by a specialist. Men paid for their bows and arrows with beads.

ACTIVITIES

1. Write a list of vocabulary words from the background information. Children can place them in alphabetical order.
2. Word scramble of vocabulary words.
3. Have children predict what kinds of tools, implements, and/or machines will be used in 100 years.
4. Have students draw a picture of a tool they would like to invent. Tell what it can be used for - display on bulletin board.
5. List tools used everday at home or shool. List their main uses.
6. Complete the arrowhead dot to dot.

EVALUATION:

Students can correctly list five tools/implements used by early California Indians. Measured by teacher made test or judgment.

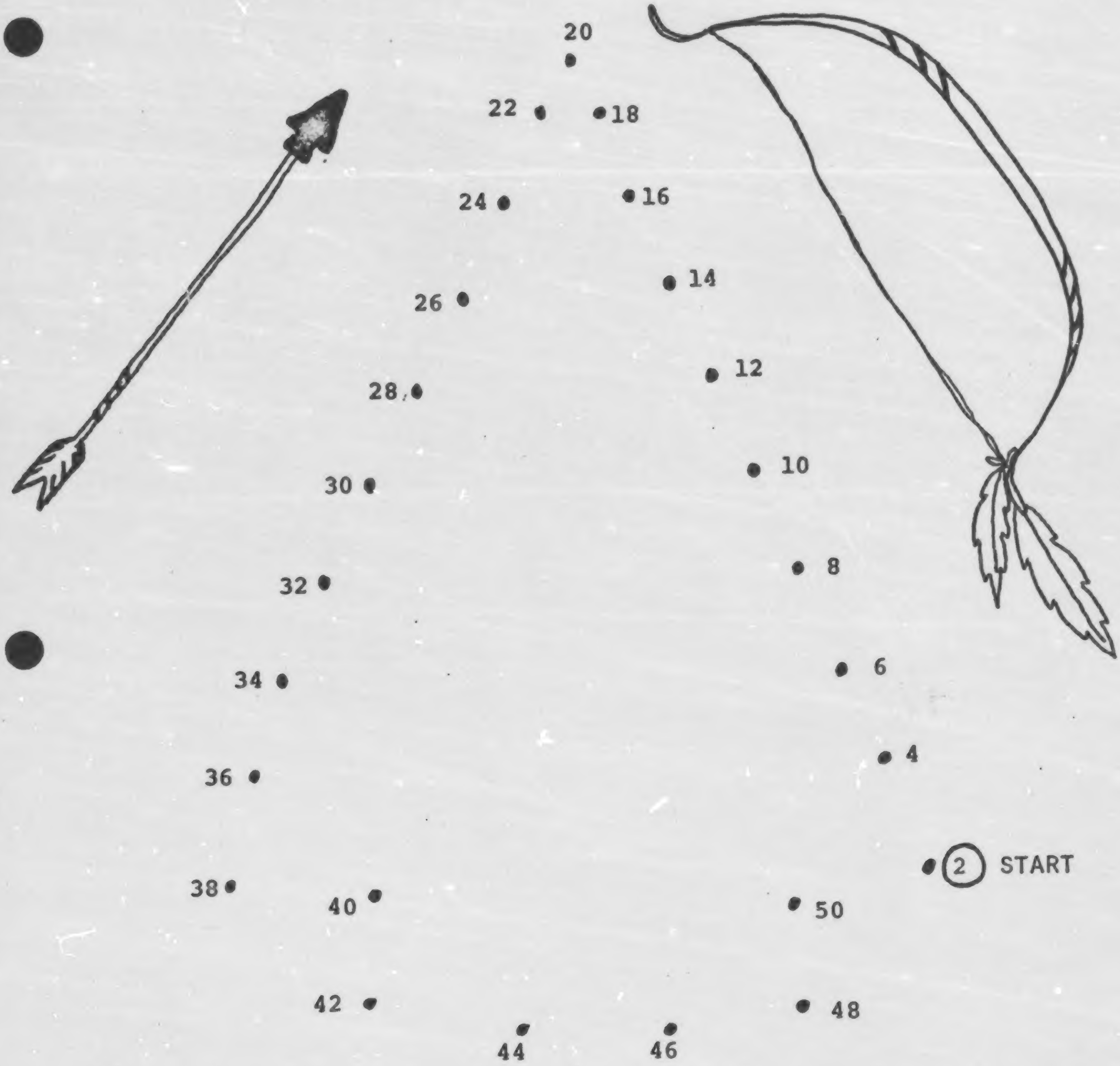
RESOURCES:

Indian Life of the Yosmite Region, Barrett and Gifford

California Indians, University of California Press

Indians of California, Hearne Brothers

ARROWHEAD DOT TO DOT


20
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8
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4
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START
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42
48
44
46

COUNT BY TWO'S AND FINISH THE ARROWHEAD.

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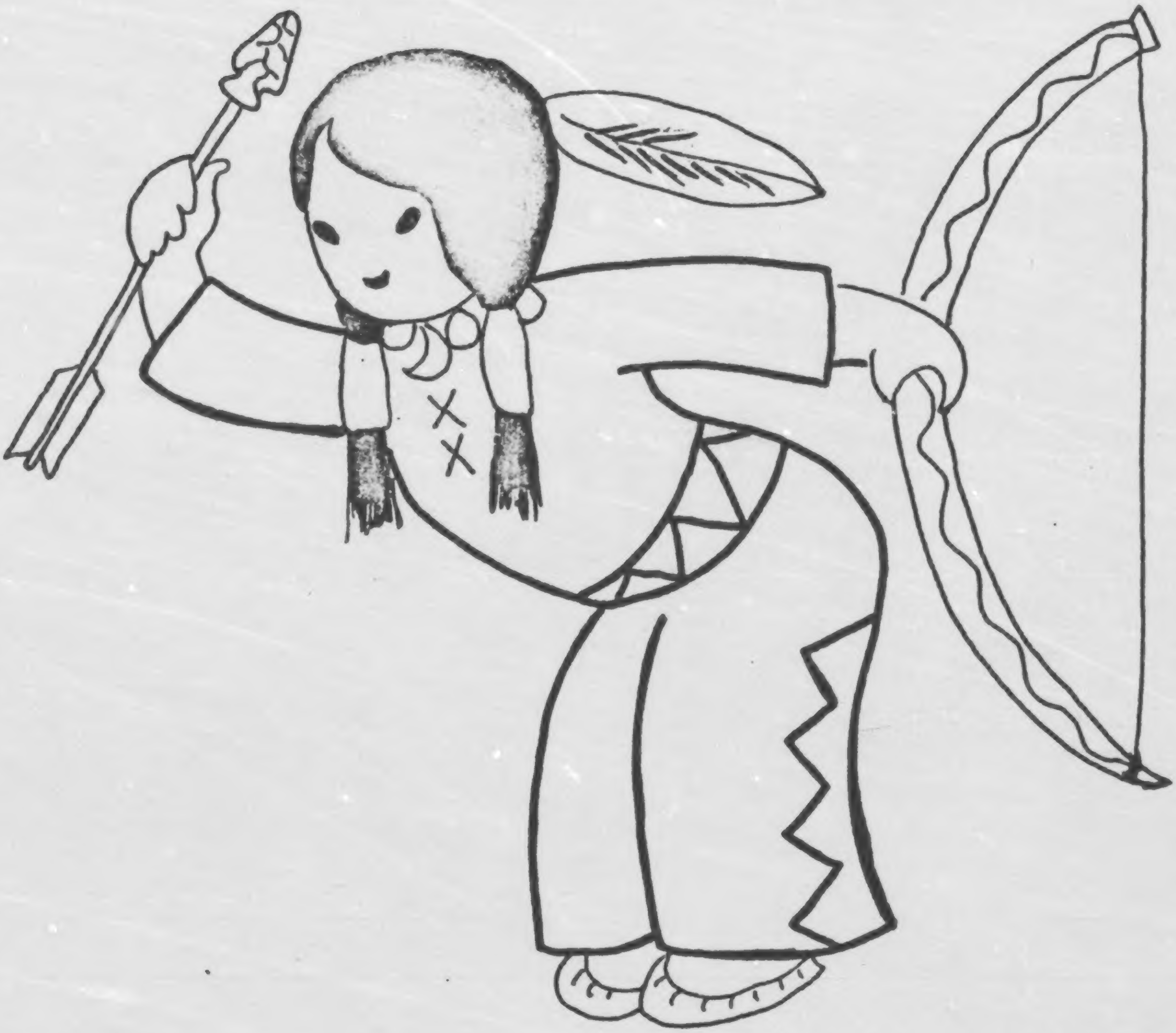
EXTENDED ACTIVITIES - PRIMARY



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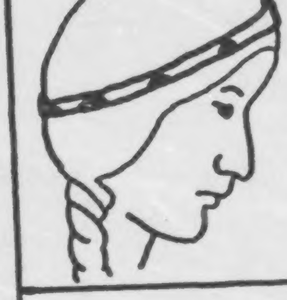

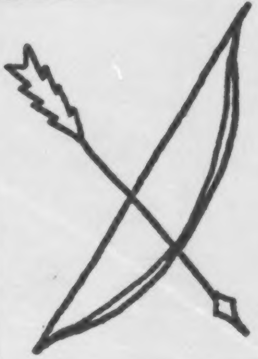

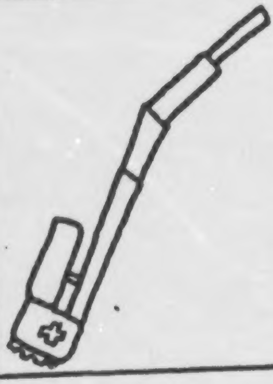

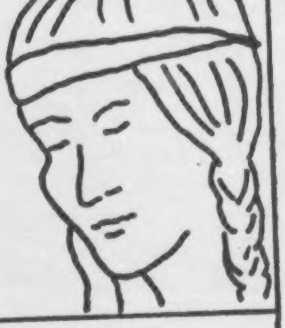

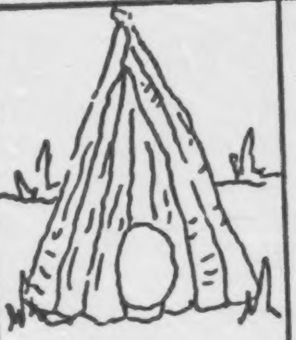

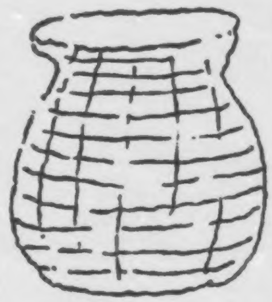

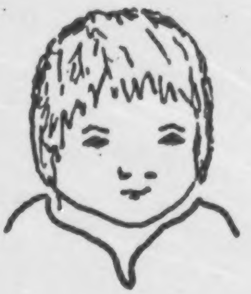

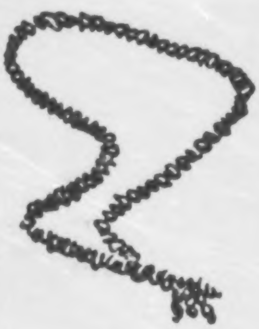

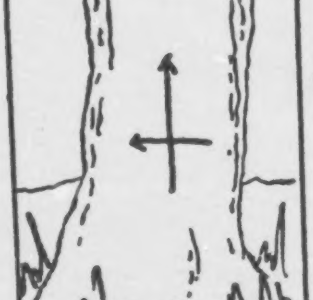

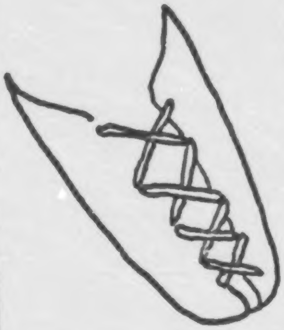

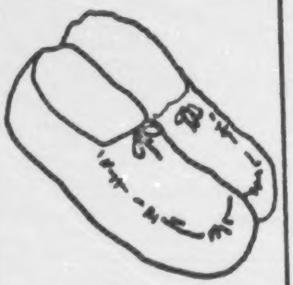

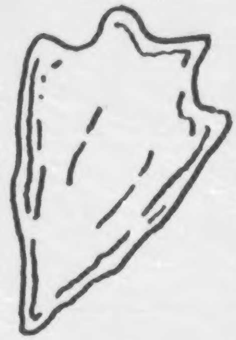

PEACE PIPE	HOME	CHILD	MOCCASINS
WOMAN	MAN	BASKET	BOW AND ARROW
INDIAN WRITING ON A TREE	CHILD'S BED	SHELL NECKLACE	ARROWHEAD MADE OF OBSIDIAN

CONNECT THE LINES

COLOR THE PICTURE

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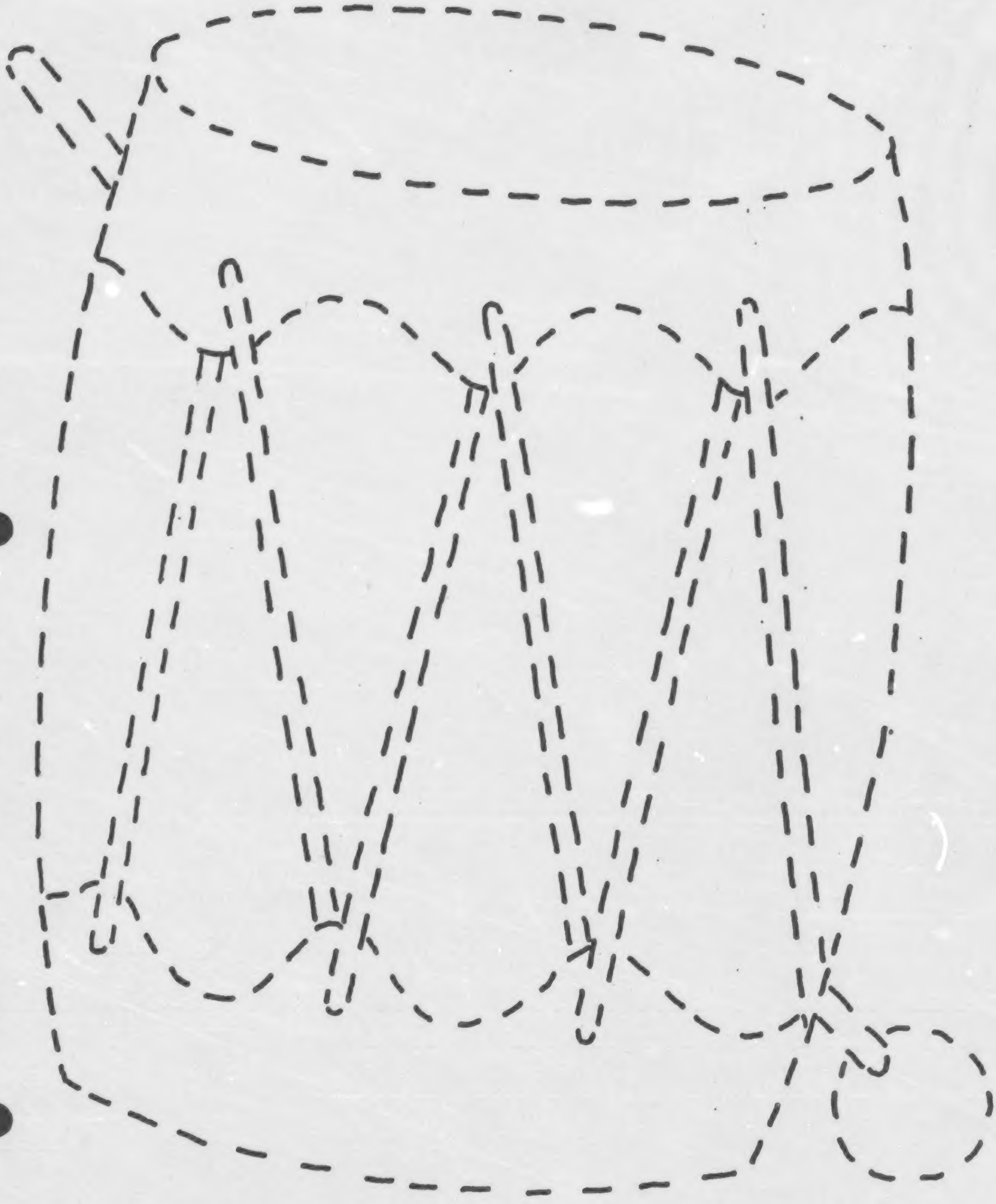

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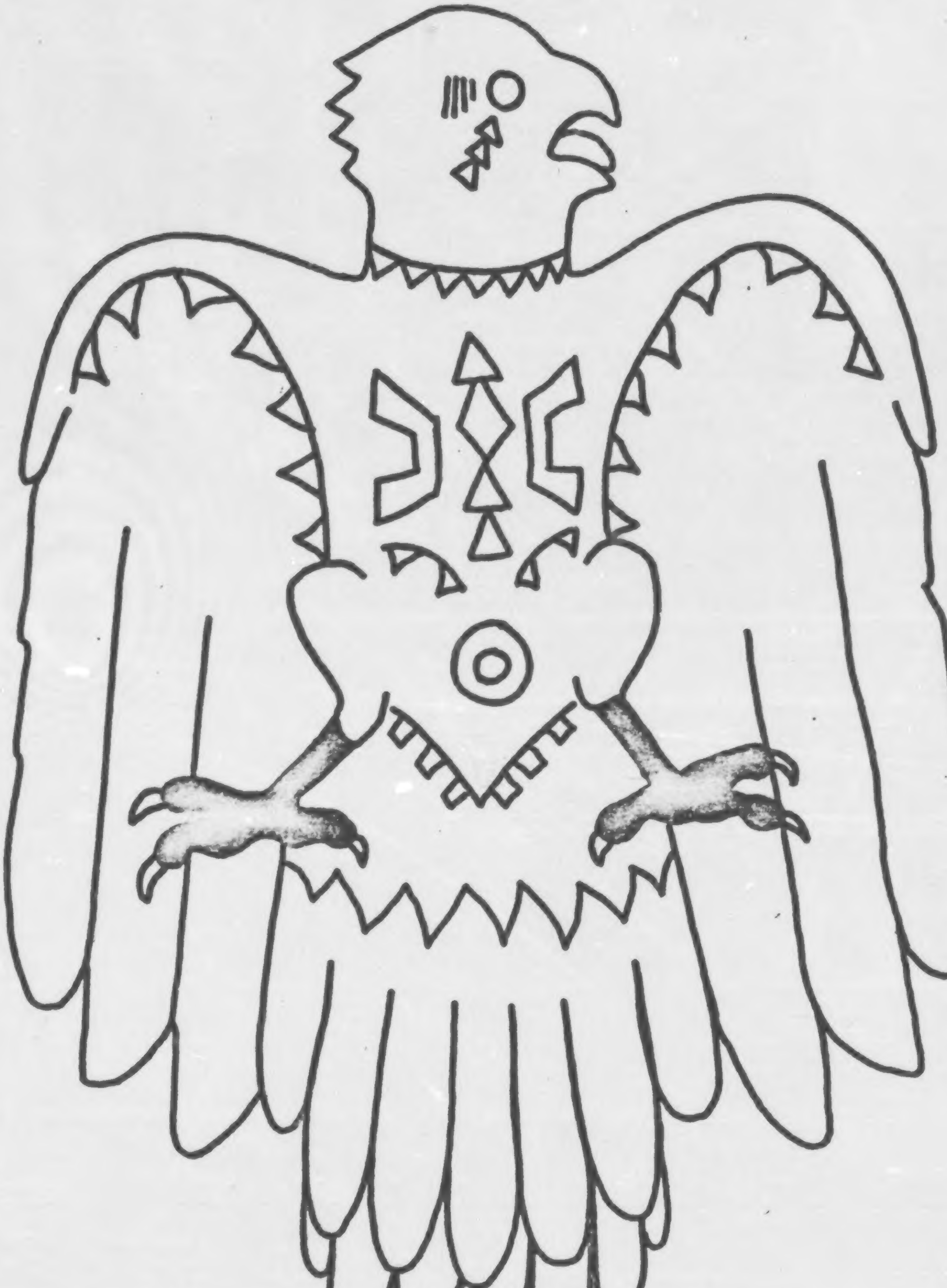

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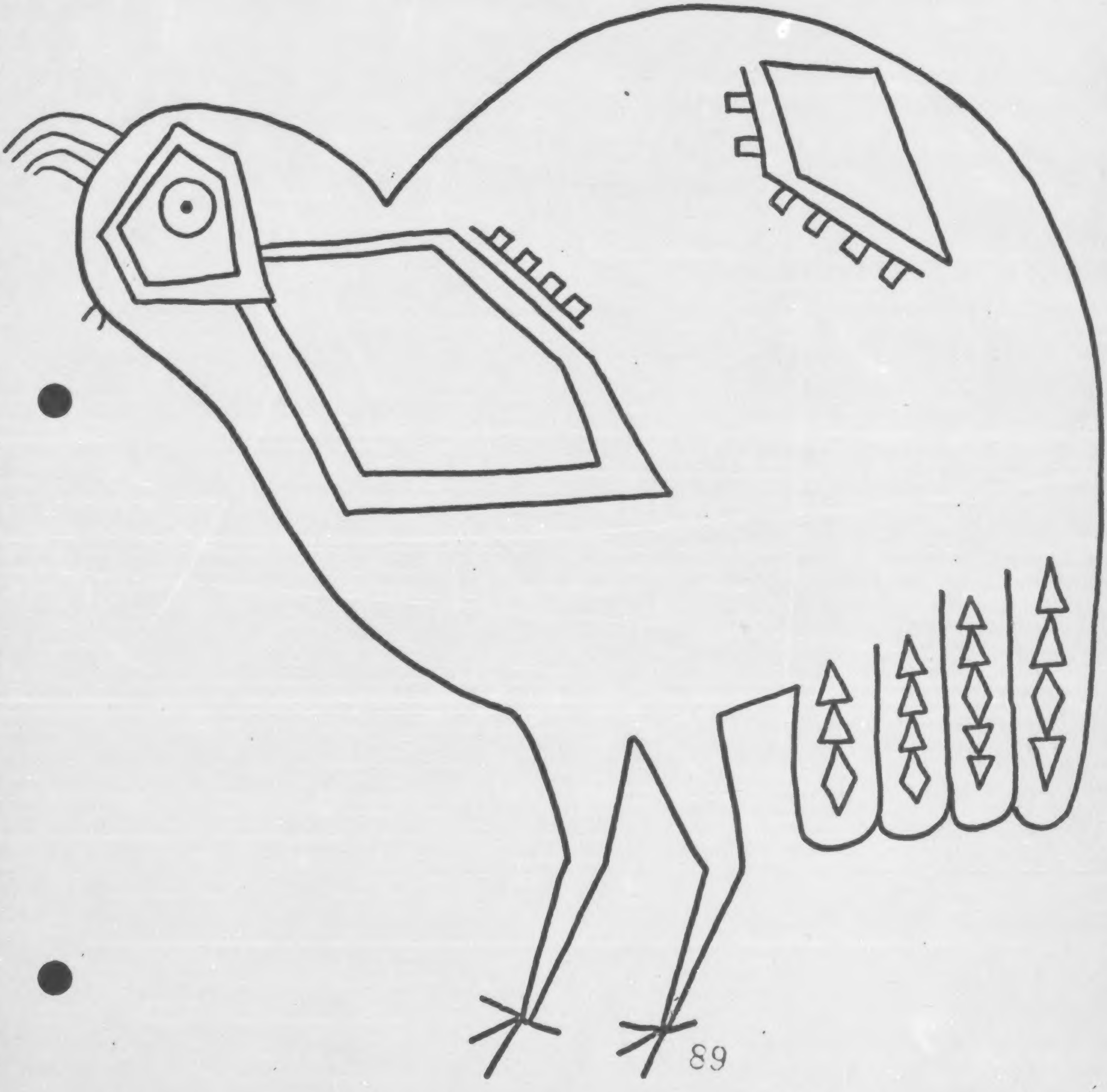

FROM WHICH INDIAN TRIBE CAN YOU MAKE THE MOST WORDS?

MAIDU INDIAN

WINTUN INDIAN

MIWOK INDIAN

90

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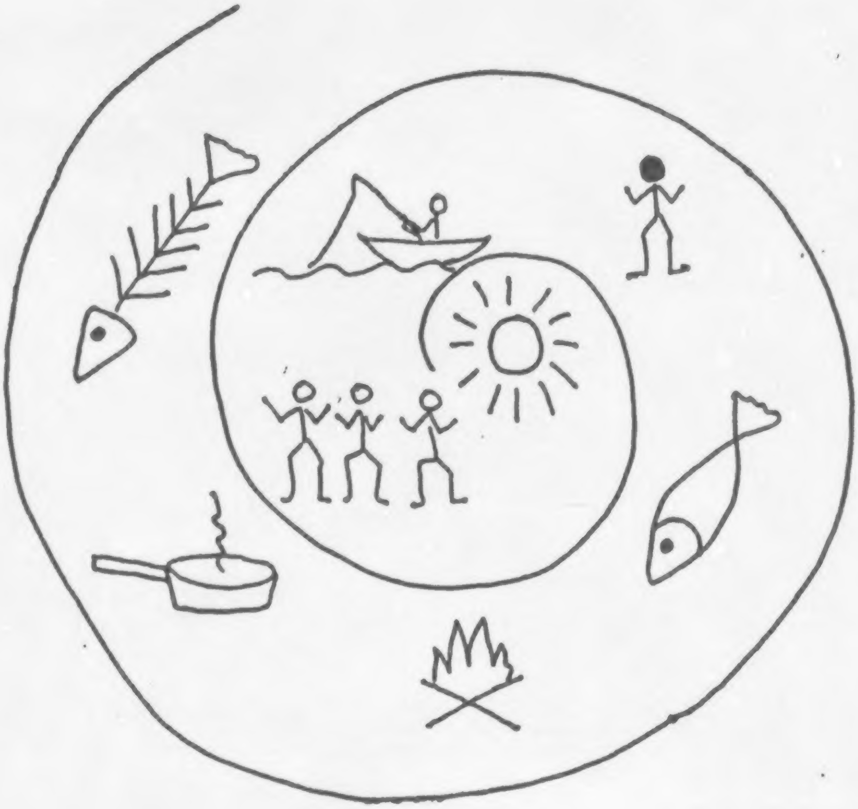
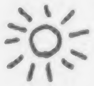
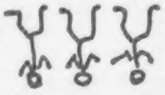
PICTURE WRITING

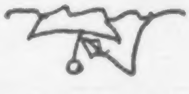
CAN YOU READ THIS PICTURE LETTER? START IN THE CENTER AND GO AROUND.

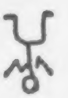


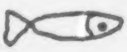
THIS IS WHAT THE LETTER SAYS:

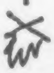
 EARLY ONE MORNING

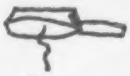
 THREE MEN

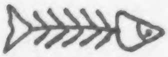
 WENT FISHING.

 ONE MAN

 CAUGHT A BIG FISH.

 THEY BUILT A FIRE.

 COOKED THE FISH,

 AND ATE IT.

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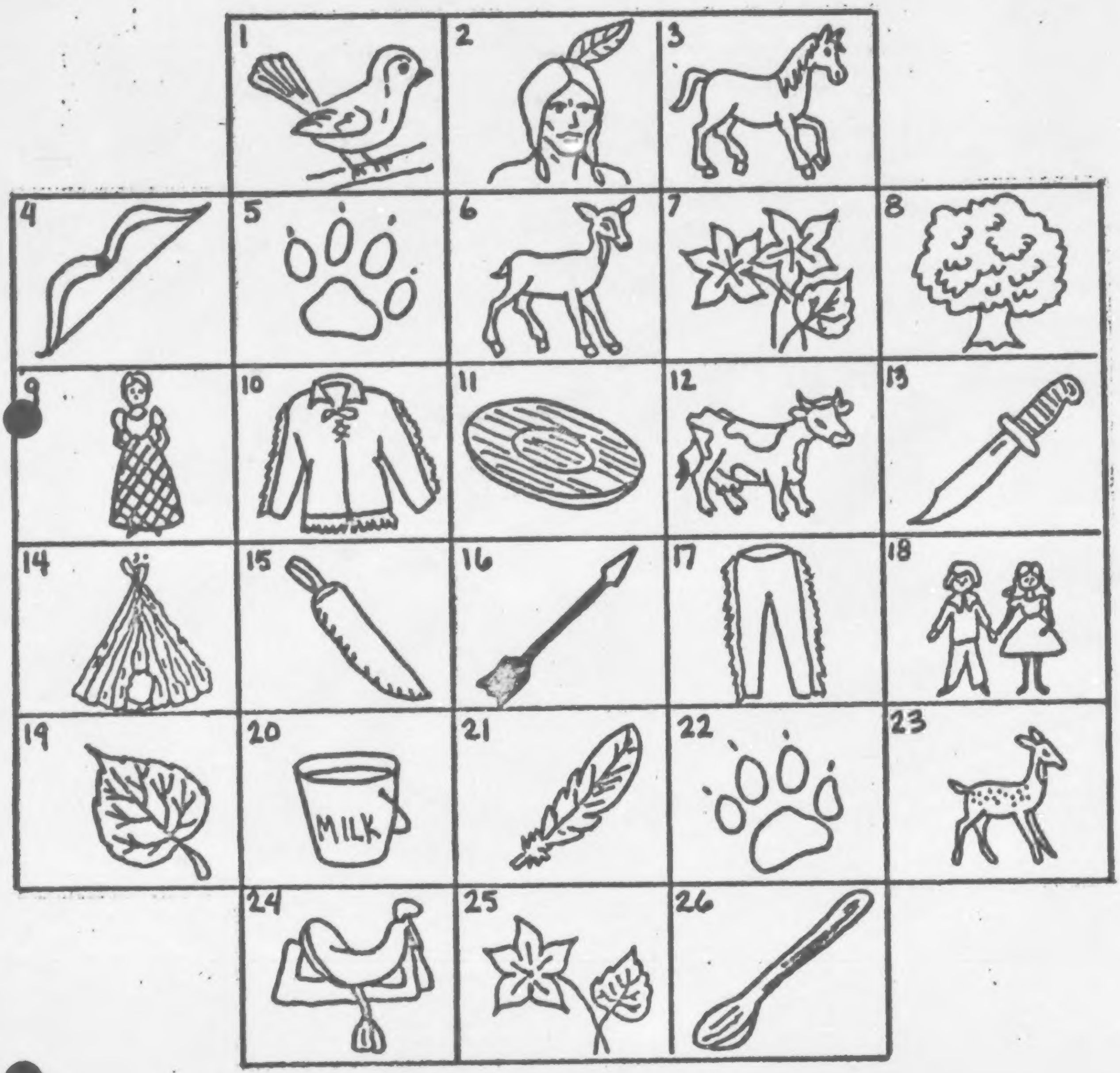
WHAT GOES TOGETHER?

THINGS THAT GO TOGETHER - EXAMPLE: NO. 1, BIRD GOES WITH NO. 21, FEATHER. MATCH NUMBERS 14 THROUGH 26 TO NUMBERS 1 THROUGH 13.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MILK
21
22
23
24
25
26

ANSWERS: 1-21 4-16 7-25 10-17 13-15
2-14 5-22 8-19 11-26
3-24 6-23 9-18 12-20

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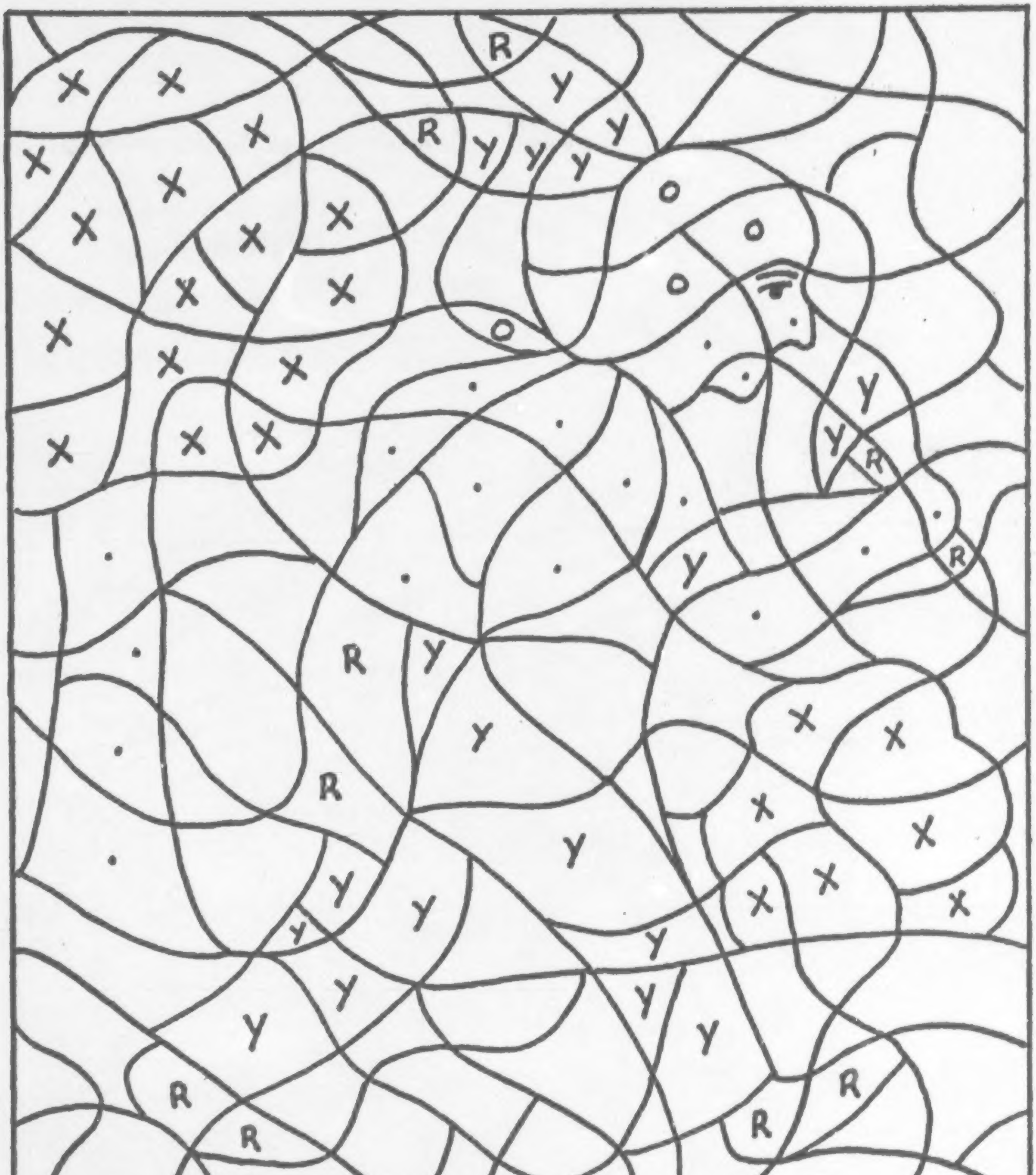
COLORGRAPH

COLOR SPACES MARKED WITH A DOT BROWN, X GREEN, O BLACK, Y YELLOW AND R RED, WHO IS RUNNING THROUGH THE WOODS?



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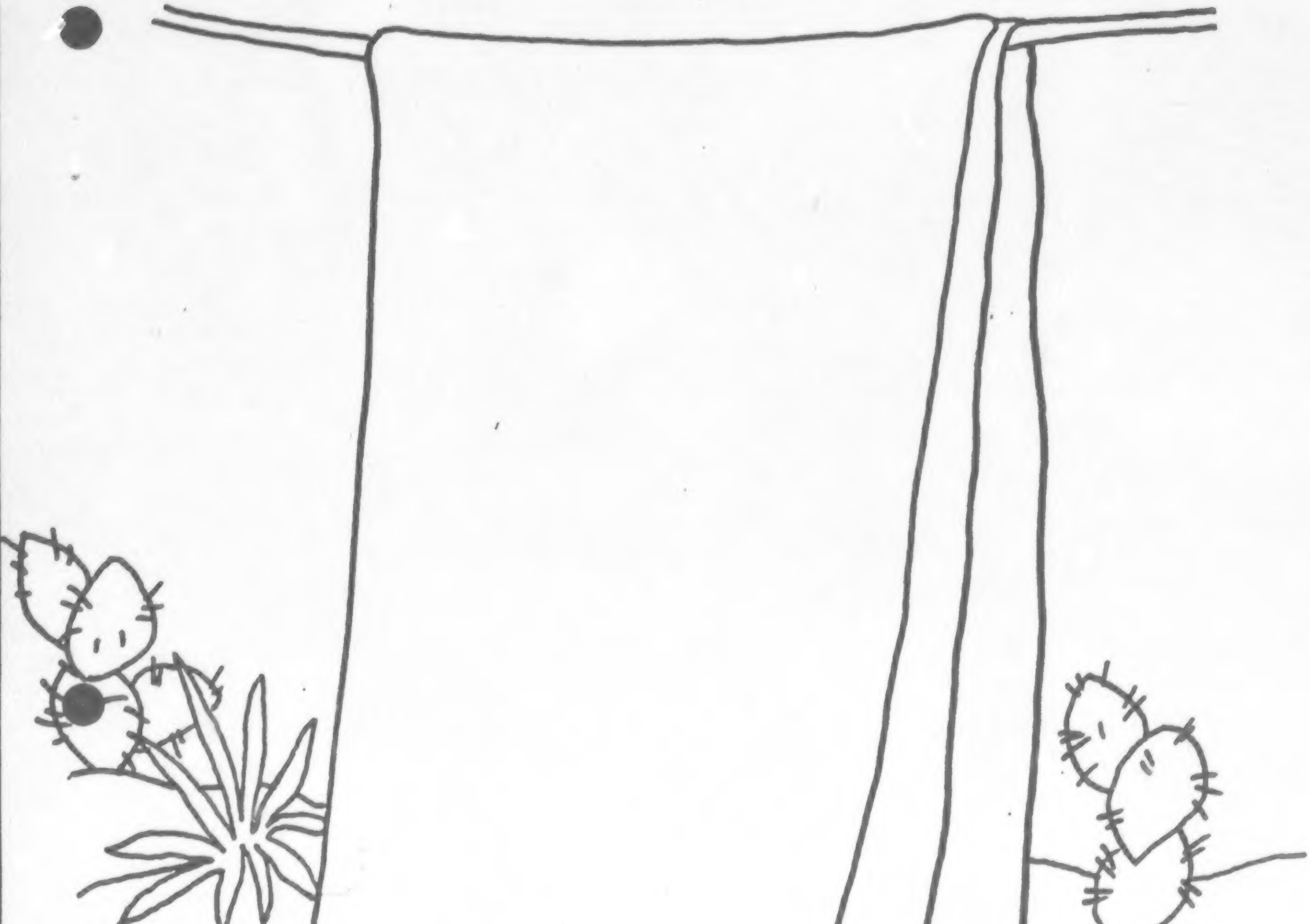

USE YOUR CRAYONS TO PUT A DESIGN IN THE INDIAN BLANKET

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WRITE AN INDIAN STORY

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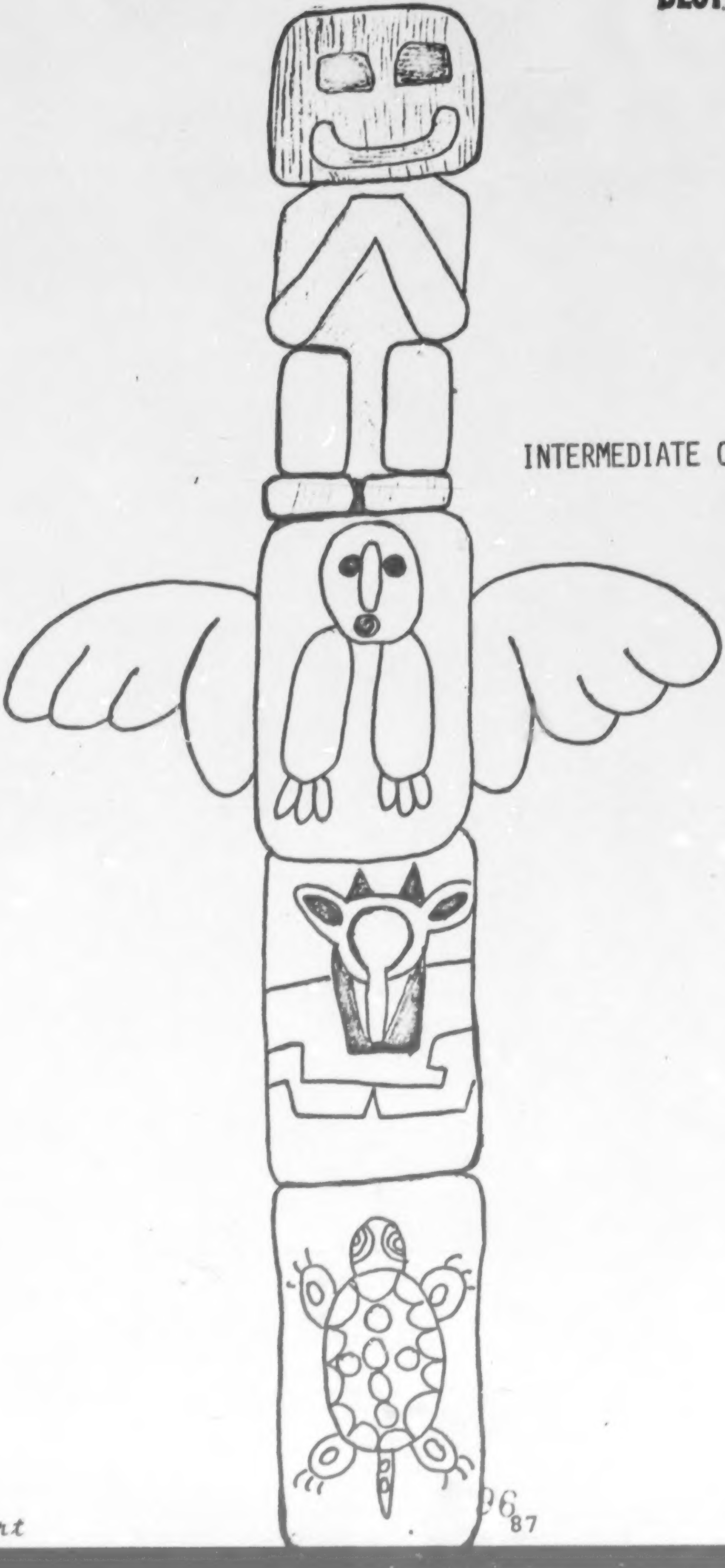
INTERMEDIATE CURRICULUM



Myra Hobart

INTERMEDIATE GRADES CURRICULUM

ENVIRONMENT / RESOURCES 89

- MIWOK ENVIRONMENTAL ADAPTATION
- NORTH PACIFIC COAST INDIAN TRIBES AND LANDS
- CALIFORNIA INDIANS' ACORN
- HOMES OF THE MIWOK AND NAVAJO
- NAVAJO FOOD
- MIWOK AND MAIDU GRANARIES
- GEOGRAPHY OF WESTERN U.S. TRIBAL GROUP

CULTURE / DIVERSITY 104

- NORTH PACIFIC COAST INDIANS
  - HOW THEY LIVED
  - ARTS AND CRAFTS
  - MYTHS AND CEREMONIES
- THE PLAINS INDIAN
- MIWOK AND MAIDU BELIEFS AND RELIGION

INTERACTION / INTERDEPENDENCE 115

- CULTURAL CHANGE AND THE NORTH PACIFIC COAST INDIAN
- INDIAN LEISURE TIME ACTIVITIES
- FAMILY LIFE STYLES
- CALIFORNIA INDIAN TRIBELET STRUCTURE

ENVIRONMENT/RESOURCES - MIWOK ENVIRONMENTAL ADAPTATION

GOAL:

Students will understand that differences occur within the same culture due to environmental adaption.

OBJECTIVE:

Students will compare the environment of the Sierra Miwok and the Plains Miwok and by class or small group discussion will reason possible differences in the culture.

BACKGROUND INFORMATION:

The Plains Miwok lived in the delta and plains of the Great Valley between Sacramento and Stockton. They spoke a Plains dialect. They lived near rush bordered sloughs and lagoons, thickly populated with waterfoul and deep water fishes, such as sturgeon. Certain cultural features were the tule thatched house, tule balsa (a boat) and special fishing devices.

The Sierra Miwok lived in foothills and mountains of the Sierra Nevada between El Dorado County in the north and Madera County in the south. This environment developed cultural features as the grass thatched and the bark-slab house. Above 4,000 feet the Sierra winter is so snowy that the Miwok seasonally moved to lower altitudes. Included in the higher Miwok territory was Yosemite Valley which was used as a summer habitat. They also spoke a Sierra dialect.

ACTIVITIES:

1. A discussion of comparison of the two environments. Items to compare or classify: trees, plants animals, seasons and movement.
2. Complete chart as a class or small group or center activity, answers can be put on the board.

ITEM	PLAINS MIWOK	SIERRA MIWOK
HOUSE COVERING	TULE	PINE BARK
PINE NUTS	NONE	SUGAR PINE
FOOD MAMMALS	ANTELOPE RABBIT	DEER, SQUIRREL
SALT	PONDS	MONO LAKE, TRADED WITH MONO INDIANS
BIRDS	DUCKS GEESE	MOUNTAIN QUAIL, PIGEONS
FISH	SALMON	TROUT
WOMAN'S SKIRTS	TULE	GRASS
INSECT FOODS	GRASSHOPPERS	NONE
BEVERAGE	NONE	MANZANITA CIDER
NETS	DUCK	NONE
LANGUAGE (DIALECT)	PLAINS	SIERRA
HARPOON	PRESENT	NONE
ACORN	VALLEY OAK	BLACK OAK
BOATS	BALSA	LOGS
BLANKET	RABBIT SKIN	FIR

EVALUATION:

Accuracy of chart

RESOURCES:

Indian Life of the Yosemite Region, S.A. Barrett and E. W. Gifford, page 128 - 136.

California Seedgathers, Filmstrip by Craft, Inc.

ENVIRONMENT/RESOURCES - NORTH PACIFIC COAST INDIAN - TRIBES AND LANDS

(This lesson is to be used with the Coronet Sound Filmstrip *American Indians of the North Pacific Coast*. Title *Lands and Tribes*).

GOAL:

Students will understand that cultural differences occur because of differences in environment.

OBJECTIVES:

Students will compare the differing cultures of the North Pacific Indians and observe differences due to the environmental impact.

BACKGROUND INFORMATION:

There were great differences among the many Indian tribes of the North Pacific Coast. Each tribe depended on the movement of the seasons and the changes in the land for the necessities of life. The climate was wet and mild and some of the heaviest rains of the North American continent fell, sustaining a vegetation of almost tropical abundance.

During the abundant season the Indians harvested what they needed from the land and during the wet winter there was time for celebration of important events and for making tools, boxes and baskets before the next season's harvest.

ACTIVITIES:

1. Discuss the meaning of vegetation.
2. Show sound filmstrip entitled *Lands and Tribes*, students will answer questions while viewing. Suggested questions for worksheet or on chalk board are:

   What was the climate like?
   What was the forest rich in?
   What was the water rich in?
   What did the Indians believe?
   How was the good will of the spirits earned?
   Why did the Indians sing and dance?
   How long did it take to gather a years supply of food?
   What did the Indians of the Pacific do in the winter?
   What did he do in the summer?
   Did they live in the same place all year long?

3. Small or large group discussion on the following:

   How did the land help shape the lives of the Indians?
   Explain some of the differences and similarities of the tribes. What caused them?
   How did the Indians preserve their lands? What can modern day Americans learn from them?
   Why did they build two different kinds of boats? How were they different?
   Compare how life of today is effected by environment.
   What happened to the history of the North Pacific Indians? Why?
   What was there time to do in the Winter?

EVALUATION:

Teacher observation during class discussion and evaluation of student reports.

RESOURCES:

American Indians of the North Pacific Coast, a filmstrip by Coronet

Indians of the Northwest Coast by Philip Drucker.

ENVIORNMENT/RESOURCES - CALIFORNIA INDIANS' ACORN

GOAL:

Students will understand the relationship of environment to culture with regards to the processing of acorns in California Indian groups.

OBJECTIVES:

Students will describe and compare leaching process which the Miwok and Maidu Indians used to prepare acrons for eating.

Students will tell how the environment was related to the method of processing foods as well as the kinds of foods eaten.

BACKGROUND INFORMATION:

California's climate, terrain and plant life vary greatly. The climate ranges from the least to the most precipitation on the continent. Land forms range from the highest mountain peaks to the lowest point below sea level. Vegetation varied from pine to palms and from minute short lived desert plants to the tallest, oldest trees in the world.

Indian life subsistance depended mainly on the many types of acorns for food. The oak bearing trees needed neither planting or care - only gathering. Acorn meat was ground into a meal, leached to remove tannic acid and prepared for meals in various ways. It was mush when boiled or bread when baked. Cooking was done mostly in different types of water proof baskets. Most California groups had not practiced agriculture as they were gathers of available food stuff or combination hunters of game and gathers of fruit, roots, tubers, nuts, etc.

The Miwok and Maidu used the acorn as a principal food from year to year by gathering and storing a supply sufficient to last from season to season. As different types of Oaks grew at different altitudes, many tribes bartered among themselves to obtain various types of acorns. The acorns from various oaks were gathered and graded from the best to the poorest depending on the consistancy when cooked. Some types of acorns were graded low because of the extra effort to hull them.

Miwok Acorn Processing:

The Indians gathered the acorns in burden baskets each fall. The hulls were removed by using an anvil and a fixed or portable mortar. The meat was stored in baskets and later ground into meal. The women ground the meats on a mortar using a cobblestone pestel. The process was repeated until the coarse meal had been ground into a fine meal. A soaproot bush was used to sweep leftover meal from the gathering basket and woven baskets were used to catch the meal. It was then put into a sifting basket and if necessary re-ground until fine. The sifting was done on a still day as the wind would blow away the fine meal. The meal was placed in a prepared sandy spot by a stream in the shade if possible. It was necessary to leach at least ten times. Two applications of cold water, one of warm water and one of hot water worked best. Leaves of different plants were used to break the falling water and to flavor the meal. The process continued until satisfactory. The meal was removed from the sand and was ready for cooking.

Maidu Acorn Processing:
Preparing acorns as food was a long tedious process that was a task for the women and children. The acorns had to be shelled, cleaned and then ground into meal. The hulls were removed by pounding them with a pestel on a natural out cropping of a rock or on a hard surface, generally a hollowed out stone (motars). The tannic acid in the acorns was leached out by spreading the meal on a special basket or a bed of pine needles laid over sand. Warm water was poured over the meal to leach the meal. The warm water then flavored the meal after absorbing the pine fragrance.

Once the meal was dry, it was cooked by mixing it with water in a large water tight cooking basket. Rocks hot from the fire were placed into the cooking basket and stirred with the mush until the rocks cooled and the mush quit boiling. Additional seeds, meat or various fruit or berries were added and cooked with the mush. The meal was also made into cakes, cooked and eaten.

ACTIVITIES:
1. Identify the types of oak trees the Indians gathered acorns from in the valley and the foothills.
2. In a small group, identify the location of an area that was used to grind acorns.
3. At Chaw-se identify the locations and give some history of the given area. Find it on a map work sheet of Northern California. Add it to personal scrapbook.
4. In a small group, obtain illustrations of various grinding areas or students can make their own pictures illustrating their own conception.
5. For an extra credit assignment, students can find why acorns were graded first, second, etc. by the Indians.
6. Gather and grind acorns (a personalization activity)

EVALUATION:
Comprehensive questions.
Pre-test.
What food source did a large majority of California Indians depend on for their basic food?
Why is it necessary to leach acorns before they are eaten?
The Indians prepared meals without metal. What process did they use?

RESOURCES:

Indian Life of the Yosemite Region by Barret and Gifford

ENVIRONMENT/RESOURCES - HOMES OF THE MIWOK AND THE NAVAJO

GOAL:

Students will understand the types of homes of the Miwok of California and compare them to the Navajo of the Southwest.

OBJECTIVES:

Students will identify the structure of, and materials used, to make Miwok conical houses.

Students will identify the structure of, and materials used to make Navajo hogans.

Students will identify terms: conical, thatch, tule and hogan.

BACKGROUND INFORMATION:

The Miwok had several kinds of houses depending on where they lived in California but all were conical shaped (cone shaped). Some were made completely of bark with no center pole. They went up to fifteen to eighteen feet across and the bark slabs were three or four inches thick. These were mostly in the mountains. Some also had a center pole and were covered with earth. These houses were partly underground. A brush house was made with a center pole and sticks and was covered with thatching (of tule, brush or grass). In some areas thistle stems were often laid around the sleeping place to keep away the rattlesnakes and the Metubu lizard. In the center of the conical house was a fireplace for heat, light and some cooking. The people slept on deerskins and spread over pine needles on the earth floor (a chief would use bear hides). Only one family lived in each house. (Indian Life of the Yosemite Region)

The Navajo home was called a hogan. It was usually built with logs covered with mud or clay. Most of them had six or eight sides with rounded roofs. At the top of the roof was a hole for the smoke to go out. A fire for heat, light and cooking was made in the center on the dirt floor. For a door the hogan had an opening which always faced the East so when the Navajo went outdoors in the morning to say his prayer to the sunrise no shadow would come between him and the sun. A blanket was often used to cover the doorway in cold weather. Many of the Navajos lived in the same kind of hogans today. Navajos moved several times each year so they had several houses.

ACTIVITIES:

1. Read and discuss the kinds of houses.
2. Draw pictures of two kinds of houses and add to personal booklet.
3. Make a chart of similarities and differences as a group and then add to personal folder or booklet.
4. "Make" a house. Map out the shape and size on the classroom floor with masking tape. Discuss how everything had to fit in such a small space and all the activities housed.

ACTIVITIES: (continued)

5. Write a report on the summer houses.

EVALUATION:

Pre/post test (or questions on a big test)

Describe a Miwok home and a Navajo home. How were they alike? How were they different?

Define: thatch, tule, hogan

RESOURCES:

Read and Color - The American Indian - Navajo

Indian Life of the Yosemite Region by Barrett and Gifford

American Indians: Ethnic Cultures of America, a kit by Educational Insights, Inc.

Indians of the Southwest Today, a picture kit # SP-9521

ENVIRONMENT/RESOURCES - NAVAJO FOOD

GOAL:

Students will understand the relationship of where the Navajos lived to the food they ate and develop a knowledge of some of their foods and dishes.

OBJECTIVES:

Students will list five or more Navajo foods.

Students will explain the process involved in pinyon nut gathering.

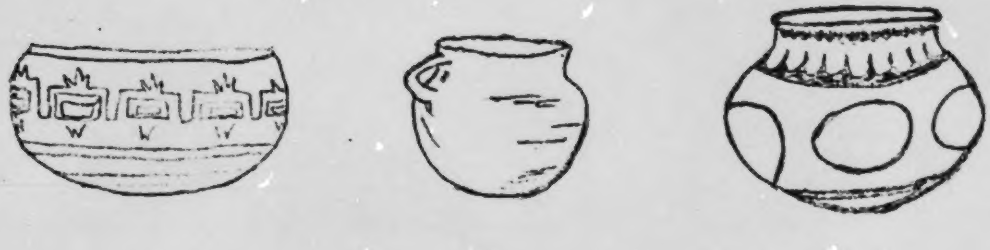
Students will compare Miwok and Navajo food.

BACKGROUND INFORMATION:

The Navajo diet was a varied and flavorful one. Roast prairie dog was one of their most prized dishes. They grew vegetables such as corn, beans, squash, pumpkins and fruit such as peaches and apples. The Spanish brought sheep and horses to their land and thereafter mutton became the main meat. They also gathered pinyon nuts, which have been an imporant part of their diet since ancient times.

The pinyon nuts were gathered in the late fall after the first hard frost. Whole families or groups of families migrated to areas where there were a lot of Pinyon trees to camp out until they finished gathering the nuts. The Pinyon nuts have been an item of food relished by the Navajo and other Indians of the southwest since prehistoric times, having been found in the debris of the Anasazi ruins. They are still important in the diet and the economy of the Indians.

There were three principal ways of gathering the nuts. One was to rob packrat nests of their hoards; the second was to spread blankets, canvases or other material beneath the tree and beat the branches to cause the nuts to fall. The third and most popular method used by the Navajo was to rake beneath Pinyon tree, shovel nuts and other material into a hand made fine mesh screen, shake the dirt and small debris through, then pick the nuts directly from the screened seive after removing the larger sticks and twigs. To pick the nuts directly from the cones on the tree was not only very slow and tedious but within a short while the picker's hands were liberally smeared with the pinyon pitch, a substance that is very difficult to remove.



Navajo Pottery

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SUMMARY:

The two cultures are alike in many ways, mainly because of the similar year-round envirnomental conditions. However, there were major differences such as language as well as differences in methods and customs in the storage of acorns. A cultural trait as the kind of food eaten was the same, but the methods of storage varied.

ACTIVITIES:

1. Group reading and discussion of the basic methods used by each tribe to gather and store the same food.
2. Discussion of types of oak trees growing in the specific habitats and reasons why they vary.
3. Student illustration of methods of acorn storage by each Indian group (to add to personal scrapbooks).
4. Murals showing acorn storage by Miwok and Maidu.
5. Theme writing on further individual research done on the topic (such as gathering corn recipes, etc.).
6. Research more information on other foods, recipes, methods of cooking, storing foods.

EVALUATION:

Pre test: Question directing students to tell all they know about what oak trees and acorns have to do with California Indians, and to specify how the acorns were stored if they know.

Post test: Repeat the pre-test and compare results of the two.

Incidental evaluation of artwork, themes and class discussion.

RESOURCES:

Field Trips - Indian Grinding Rock State Park

Materials
Miwok
Miwok Material Culture by Barrett and Gifford
Indian Life of the Yosemite Region by Barrett & Gifford
The Maidu by Marie Potts
Americans - American Indians - Ethnic Cultures of America
Indians

ENVIRONMENT/RESOUCES - MIWOK/MAIDU GRANARIES

GOAL:

Students will understand the influences of environment on the method and process of food storage and become aware of the differences among the two groups of Indians despite the similarities in their cultures.

OBJECTIVE:

The students will compare and contrast the Miwok and Maidu methods of acorn storage in a granary.

BACKGROUND INFORMATION:

Miwok Environment:

The Miwok lived in the valley and foothills. They were wanderers who traveled to the areas where food was available at different times of the year (usually by season). They traveled to areas of various elevations in this system. Anything edible in the vegetable world was eaten. Easily caught animals and fish from the streams were also eaten. The principal crops were mushrooms in the winter, clover in the spring, seeds in the summer and acorns in the fall.

Miwok Granary:

The Miwoks stored acorns in two basic types of granaries. One was usually constructed around a bush using grape vines and grasses to make an inverted cone which held about a bushel of acorns. A much larger granary was made of poles set in the ground to a height of up to six to twelve feet off the ground. They were anchored to nearby trees with vines for stability. The largest granary was five feet in diameter and its conical bottom was about three and one half feet deep. The top was made of grass and brush for rain protection. The roof was covered with cedar bark and pine bark slabs. Water proofing the food supply for winter was essential. Each family had one or more of these shelters.

Maidu Environment:

The Maidu lived much as the Miwok as they moved with the seasons as the food supply changed. The women gathered fruits, roots, berries and nuts. The men hunted and fished with the surplus meat and fish being dried and stored for future use. Acorns gathered in the late summer and early fall was the main source of food where oak trees were available. (The Maidu lived farther north than the Miwok)

Maidu Granary:

The Maidu had a different storage system from the Miwok for their acorns. They found a bank protected from the winter weather and special holes were dug into the bank which sloped for water drainage. Hills that sloped were also used. The hole was lined with pine needles. After the acorns were put into the cache the hole was filled with cedar bark and dirt. Living farther north than the Miwok they had to deal with snow so they marked their granary with a long pole as the snows would make it hard to find.

ACTIVITIES:

1. Taste pinyon nuts.
2. See film from the Sacramento County Library on pinyon nuts.
3. Select and make a Navajo receipe (serve & eat) from recipe resource book.
4. Compare a normal meal for students with a typical Navajo meal. Make menus. Add to personal booklet.

EVALUATION:

Pre/post tests (or questions on a test).

What are some of the types of foods eaten by the Navajo Indians?

What are pinyon nuts and how are they gathered and used?

RESOURCES:

Sheets from Navajo Tribal Museum, Window Rock, Arizona

Film: #08-1633 Pine Nuts as Food, of Paiute and Washoe Indians
Sacramento County Film Library

Books: Authentic Indian - Mexican Recipes by William Hardwick (Mc Kee School, Curtis Wheeler)

The World of the American Indian by the National Geographic Society (Mc Kee School, Curtis Wheeler)

Know the Navajo by Sandy Hassel (McKee School, Curtis Wheeler).

ENVIRONMENT/RESOURCES - GEOGRAPHY
WESTERN U.S. TRIBAL GROUP

GOAL:

Students will become acquainted with the great variety of Indian tribes in the United States and present location of the tribes.

OBJECTIVES:

Students will identify on a map of the Western United States the location of the main Indian culture groups.

BACKGROUND INFORMATION:

The Western United States has several areas where various Indian groups lived. The Southwest Indians (Zuni, Hopi, Apache, Navajo are some) lived in Arizona, New Mexico and small portions of Colorado and Utah. The Northwest Indians lived from Southeast Alaska to Northwest California. A few of the tribes were Tlingit, Haida, Chinook, Nootka and Kwakiatl. California and Great Basin Indians were numerous. An example of these tribes would be Miwok, Maidu, Pomo, Hupa Mojave. The Miwok lived in the mountain areas around Yosemite to the North of Sacramento in the foothills, the valley and on the coast.

The Navajo reservation is the largest in the United States and the Navajos are the biggest tribe. They lived in four states, Arizona, New Mexico, Utah and Colorado. (Where these four states come together is the only place in the United States where four states touch and it is called Four Corners). The whole Southwest is dry but various parts are different according to the altitude.

ACTIVITIES:

1. Identify on a wall map of today where Indian culture groups live (ie. the northern fisherman, the seed gatherers, the hunters of the plains, the Navajo shepherds, the Pueblo farmers, the desert dwellers the woodsmen of the eastern forest.
2. Discuss characteristics of the various areas' environment and compare them.
3. In class discussion theorize the possible ways of life of the people who lived there (food and shelter).
4. Research the kinds of animals that lived in the environment and make a list of the animals of each area.
5. Make a salt and flour map of the Western Unitied States. Put in mountains, rivers, deserts, etc. Identify where Indian groups lived.

EVALUATION:

Pre-post tests.

Give a blank map of the Western Unites States. Have the following marked: the northern fishermen, the seed gatherers, the hunters of the plains, the Navaho, the shepherds and the Pueblo farmers, the desert dwellers, the woodsmen of the eastern forests.

RESOURCES:

Indian Life of the Yosemite Region by Barrett and Gifford

Sierra Media Systems card kit: American Indians: Ethnic Cultures of America; Educational Insights, Inc.

Indian Land Areas Map 4.KS-3458 Maps of Indian Tribes, Native Tribes, Groups, Language, Dialects and Families of California, Navajo Country.

Motorist Guide to the Navajo Indian Reservation by Mary Mc Farlane

The Mammals of Navajo Land by Arthur F. Halloran

Birds of Navajoland by Vernon Mayes

Summer of Johnson Holiday, Sacramento County Library Film #08-1240

CULTURE/DIVERSITY - NORTH PACIFIC COAST INDIANS: HOW THEY LIVED *

GOAL:

Students will understand a culture is made up of people with different roles.

OBJECTIVE:

Students will study the culture of the Northwest Pacific Coast Indians and distinguish between the roles of the people.

BACKGROUND INFORMATION:

Every person, young or old, had a role to play in the life of the North Pacific Indian village. The lives of all, be it: men, women, children, elders revolved around the seasons.

In the spring they moved to fishing grounds to gather food for the rainy winter season. Fishing was their biggest project as it was a main source of food. Men went out in canoes to catch fish as well as with the use of weirs, traps, nets and spears. The Nootka Indian harpooned the great whale. From the land women gathered small food and materials for basket making and weaving.

In the winter they stayed in their cosy cedar houses with everything they needed to last the winter. It included food, fire, workshop and a theater for dances and festivals and a food processing plant. The men carved items needed for the household and fishing gear for next year's fishing trip. The women prepared and served as many as eight meals a day and made baskets and blankets.

The young boys learned the tasks of a man from his father and a girl was prepared to be a young woman. The elders of the village were respected for their wisdom. They enjoyed their old age as unofficial public servants and keepers of a culture which was thousands of years old.

ACTIVITES:

1. Discuss the meanings of mainstay and weir.
2. Show sound Filmstrip How They Lived to students and have them answer questions while viewing.

Suggested questions for worksheet or on chalk board are:
Did the Pacific Indians live in the same place all year long?
What was the mainstay of their diet?
What are the three ways they caught the salmon?
Who prepared the catch?
How did the Nootka practice to get spirit for whaling?
What did they believe was the desire of the whale?
Who gathered the small food?
What were the first white pioneers astonished at?
What were their tools made of?
How many families lived in each house ?

* This lesson is to be used with the Coronet Sound Filmstrip American Indians of the North Pacific Coast.

ACTIVITIES (CONTINUED):

3. For Large or small group discussions:
   Why did these tribes move around during the seasons?
   How was their life different in summer and winter?
   Why do you think they ate more meals in the winter?
   How were the children treated?
   Are children treated any differently today than the Indian children? How?
   What was the difference between the training of boys and girls?
   Is the training the same in today's world?
   Are old people treated in the same way today? Why?

4. Make a drawing or mural showing how the life of the Indians changed during the seasons.

EVALUATION:

Class discussion, mural

RESOURCES:

Filmstrip: *American Indians of the North Pacific Coast* by Coronet.
Indians of the Northwest Coast by Philip Drucker.

CULTURE/DIVERSITY - NORTH PACIFIC COAST INDIAN ARTS AND CRAFTS*

GOAL:

Students will understand that the life style of a culture affects its arts and crafts.

OBJECTIVE:

Students will explore the arts and crafts of the Northwest Coastal Indians and reason how his life style affects its arts and crafts.

BACKGROUND INFORMATION:

The North Pacific Coast Indian's way of live included many arts and crafts, especially during the season of the winter rains. If a man were wealthy he could hire a professional artist to make totem poles, canoes and cedar houseposts, but most of the things an Indian man and his family used were made in the home.

The Indian took pride in his work and the tools of his work. He decorated them with carvings of animals, fish and figures from family myths. With patience and artistry he made planks boxes, bowls, spoons and masks. He made jewelry from silver he got by trading with the white man. From the abalone shell he found along the river shores he made earrings. The Indian doctor made tools to work his magic. The Indian woman wove her family's blankets and mats with goat or dog wool and shredded cedar bark.

ACTIVITIES:

1. Show sound filmstrip Arts and Crafts and have students answer questions while viewing filmstrip. Suggested questions for worksheet or on chalk board are:
   What did the professional aritist do?
   Who did he work for?
   What was part of life's rhythm?
   When was the carving and weaving done?
   What did the host do to greet guests before the feast?
   By the time a woman began to weave how much of her work was done?
   Name one tool of the Indian doctor?
   What did the totem pole represent?
   What happened in the 1950's?
   Are the carvings made with modern tools like the ones of old?
2. Items for large or small group discussion may be:
   Look up the word totem. Do we use totems today? How?
   In what season was most of the arts and crafts done? Why?
   Why did the Indian decorate his tools?
   Why are most of the arts and crafts gone now?
   Why are people restoring these old things today?
   How are today's carvings different from the old way?
   What are the problems of making a living as a carver today?

*This lesson is to be used with the Coronet Sound Filmstrip: American Indians of the North Pacific Coast. Titled Arts and Crafts

ACTIVITIES CONTINUED:

3. Have the class create a design of their own. From it make a totem or paint a pattern board to be used as a class symbol or totem.

4. Make drawings of the tools used or products made.

EVALUATION:

Discussion questions. Teacher observation of totem created.

RESOURCES:

American Indians of the North Pacific Coast, a sound filmstrip by Coronet.
Indians of the Nortwest Coast by Philip Drucker

CULTURAL/DIVERSITY - MYTHS AND CEREMONIES *

GOAL:

Students will understand how beliefs affect culture.

OBJECTIVE:

Students will explore the myths and ceremonies of the Indians of the North Pacific Coast and reason the possible effects of these beliefs on its culture.

BACKGROUND INFORMATION:

The importance of the spirit world to the Northwest Indians is revealed in their myths and ceremonies. They believed in a central spirit " a creator " and a host of powerful spirits that existed everywhere in the rocks, trees and grizzly bears etc. These spirits influenced the success of the land, animals and man's own destiny. The Indian received strength from these spirits to lead happy and worthwhile lives.

These spirits were feared as well as highly respected. Many were evil and to avoid this evil the person had to carry out certain rituals or taboos. For example, every bone of the salmon was returned to the water so it would return the next year. These fears seemed very real for it was believed if the ritual was not completed the salmon would return in human form without an arm or leg to haunt the person who did not return the bones to the water.

Other extensions of these beliefs were washing frequently and cleaning up all garbage and sewage. They believed that parts of this material if found by an enemy or spirit would cause them to be poisoned. The fear of what would happen made lies and crime almost unknown. It also made them protect children and prevented them from exploiting the land and wildlife.

ACTIVITIES:

1. Discuss the meaning of these words:
   abundant
   practical
   destiny
   ceremony
   characteristic
   initiation
2. Show sound film strip Myths and Ceremonies and have the students answer questions while viewing. Suggested questions for the worksheet or on chalk board are:

   The Indians lived in a world of __________?
   These _______ were felt in the land, animals and in man's destiny.
   In the beginning the land was ruled by ___________.
   Who was the changer?
   What was his task?
   List four things he created.
   Why did the Indian sing songs to the whale?
   What is a potlatch?
   Why would an old man give away his spirits?
   What did the shaman do?

* This lesson is to be used with the Coronet Sound Filmstrip American Indians of the North Pacific Coast: Myths and Ceremonies.

ACTIVITIES (CONTINUED):

3. Group or small group discussion on:
   How did one find his personal spirit?
   In the filmstrip, what did the spirits give the boy?
   How might an Indian know that his spirits were not pleased with him?
   Could an Indian lose his spirit?
   How could he lose his spirit?
   How would he feel?
   Who would help him find his spirit?
   How was the shaman powerful?
   What might an Indian think would happen if he didn't sing to the whale?
   How is the white man's belief in nature different from the Indians?
   How does the white man belief in nature effect the way he treats nature?
   How are parts of todays world similar to the Indians belief in the spirit world?
   Who or what was in control of behavior in the Indiand cultures?

4. Write a story about the creation of the earth or man, using animal symbols. Write a story about an Indian finding his personal spirit. Draw a ceremonial mask. Have a potlatch. Ask students to bring useful things for the classroom, make masks, costumes.

EVALUATION:

Class discussion. Teacher observation of activites.

RESOURCES:

American Indians of the North Pacific Coast, filmstrip by Coronet

Indians of the Nortwest Coast by Philip Drucker

CULTURE/DIVERSITY - THE PLAINS INDIAN*

GOAL:

The student will explore the concept of cultural change..

OBJECTIVE:

Students will list three changes brought about in the Plains Indian's life style by the introduction of the horse.

BACKGROUND INFORMATION:

This lesson compares the prehistoric Plains Indian to the short lived classic period between 1700-1880. The prehistoric Plains Indian led a nomadic life; following the game and planting a few plants, such as corn, beans and squash. His only domestic animal was the dog which helped him carry his possessions. His culture was limited to what he could carry and his hunting with a stone spear was a precarious enterprise at best.

Around 1700 the introduction of the horse from the Spanish changed the Plains Indian from a nomadic wanderer to a proud warrior in control of his destiny. With the horse he could develop more wealth, carry more things and hunt with increased skill. His economy was based on the Buffalo as most of his religion, cloths, tools and weapons came from the beast. As he was introduced to the gun his hunting skill became superior. However, by 1880 most of this culture was destroyed and the Plains Indian was living on reservations.

ACTIVITIES:

1. Discuss the terms:

   nomadic domestic primative material culture (wealth)
   acquisition obtained Lacrosse

2. Students answer questions while viewing sound filmstrip.

   Suggested questions for worksheet or on chalkboard are:

   How long did the culture described in the introduction last?
   What happended by 1880?
   What did the Plains Indian hunt with before he had guns?
   What is a Buffalo jump?
   What did the pictograph on the cliffs mean to the Indian?
   Why did the early Indian have to be on the move?
   Before 1700 what was the only domestic animal for the Indians?
   What kept the early Indians from developing a great material culture?
   What did the Indians call the horse?
   What did the economy of the Indian depend on?

* This lesson to be used with the Coronet Sound Filmstrip American Indians of the Plains How They Lived.

ACTIVITIES (CONTINUED)

3. Small or large group discussion suggestions are:

Compare the life of the Plains Indian before and after the introduction of the horse. Question students on major achievements in modern times that has changed a culture such as the car, electric light, oil, etc.

Why did each Indian family need a large area of their own on which to live?

How did the Indians change when they discovered they could grow their own food?

Compare the settlers and Indian uses of the buffalo after it was killed. Which group used it more wisely?

How is the role of a woman or man today the same or different from the Indian?

Describe the meaning of what the old Sioux Chief said at the end of the sound filmstrip.

Do you think it was really that way? Why?
Do you think it would work today? Why?

Write a report on at least one Plains Indian tribe.

Have students perform a radio or T.V. newscast informing the class of a major event that causes change in a culture and its future effects.

EVALUATION:

Teacher observation

RESOURCES:

The Mystic Warriors of the Plains, Thomas E. Mails

American Indians of the Plains, How They Lived, Sound filmstrip by Coronet.

CULTURE/DIVERSITY - MIWOK AND MAIDU BELIEFS / RELIGION

GOAL:

Students will understand the beliefs of the California Indians, in particular the Miwok and Maidu.

OBJECTIVES:

Students will relate some of the beliefs and religious practices of the Miwok and Maidu and of California Indians in general.

Students will identify some common structures and purposes of the sweat house and the assembly House (also known as the round or dance House).

Students will identify some common elements of the religions of most California Indian Groups.

BACKGROUND INFORMATION:

Buildings:

The Indians built different types of houses for special purposes other than homes in which they lived. Two such structures were the sweat house and the round house. Many California Indians used the sweat house. The Miwok sweat house was a small building made of logs and poles. It was earth covered with a smoke hole in the top. They used a fire to produce heat. The height of the room was not sufficient to allow one to stand. The people would lie close to the floor when the smoke became thick. It was used only by the men and boys for hunting and curing purposes. The Maidu heated rocks and sprinkled water on them to produce steam. Their sweat houses were constructed strictly for a means of bathing and or caring for a congested nose or chest. Water from a cold stream or winter snow was rubbed over the body after they were finished.

The Miwok used the sweathouse for helping men who wanted to have luck when hunting deer. He entered, sweated one to three hours then would go out and jump into a creek to cool off. He would do this three or four times. This was supposed to make his legs stronger so he could walk farther without aching. If a man did not sweat he would not get a deer. Sometimes men with headaches and rheumatism also used it for curing or healing purposes.

The round house was used for social gatherings such as gambling dancing and ceremonies. A large pit forty- to fifty feet in diameter and three to four feet was dug with digging sticks. A roof was built over this in a cone shape. It was covered with thatch and earth. A huge, white oak food drum was made from a log was used by the drummer. The drum was beneath the floor level and was used by stamping with the feet. The structure was built with the door facing east. In the structure each Miwok family had its special place. The women dancers were inside while four dances were sung and the drum played. Then the men dancers came in. The dancers were a select group and an Indian had to be born into a dancing family in order to become a dancer. The same was true for the drummer and the singer. Everything was learned and performed from memory for the various activities.

Religion:

Everything about Indian Life depended on gifts from nature. When the Indians traded among themselves they traded nature's gifts. Indian songs, games and dancing had to do with nature. Even the laws and religion of the Indians was related to nature and her gifts.

Religion and medicine was combined in many ways. The Maidu believed that there was a supreme creator or being. They were very religious and prayed daily to the creator for their food, clothing, shelter and for taking care of them. The Miwok religion was much the same as the Maidu. The earth and nature with its many gifts were very important. Prayers were given as thanks and were very important to all individuals.

The Miwok and Maidu religion was a combination of beliefs and medicine. A medicine man gained respect and importance by combining religion and curing. The methods used such as sucking, blowing and the application of heat by the medicine man (or shaman) plus the extensive use of herbs helped him to cure many ailments. He therefore gained high importance in his group.

ACTIVITIES:

1. Read and discuss factual information.
2. Color pictures of the round house, sweat house. Add to booklet.
3. Learn a Miwok dance.
4. Observe Miwok dancers.
5. Visit Indian Grinding Rock.

EVALUATION:

What is a round house?
What is a sweat house?
Tell three beliefs or practices of most California Indians which are also typical of the Miwok and Maidu.

RESOURCES:

The Northern Maidu by Marie Potts.
California: A History, by Mabel Williams (State Text).
Miwok Material Culture; Indian Life of the Yosmite Region by Barrett and Gifford.

ACTIVITIES CONTINUED:

3. Have class list the violation of the Indians and white man (two papers). Compare them by role playing a court trial.
4. Find out as much as you can about the period of the Indian and white man and write a diary of white man's first contact with the Indian.
5. Extended activity section.

EVALUATION:

Teacher observation of "Two Papers Trial".

RESOURCE:

Indian of the Northwest Coast by Philip Drucker

American Indian of the North Pacific Coast a filmstrip by Coronet

*This lesson to be used with the Coronet Sound Filmstrip American Indians of the Plains How They Lived.

INTERACTION/INTERDEPENDENCE - CULTURAL CHANGE OF THE INDIAN*

GOAL:

Students will understand how cultural change can be effected by the interaction of two cultures.

OBJECTIVE:

Students will analyze through class discussion and activities the effects that trappers and settlers had on the culture of the NW coast Indians.

BACKGROUND INFORMATION:

White men first came to the Northwest Pacific Coast region in small numbers wanting only to trade silver, guns and tools with the Indians for furs. However, after 1840 the furs were gone and the trappers moved on leaving an unforgettable mark on the land and culture of the Indians.

The trappers had increased the wealth of the Indian but his old way was dying. Young Indian women married white men, young men no longer listened to their elders or depended on the goodness of the spirits for their livelihood. White man's diseases killed thousands and the more determined white men came; men looking for land on which to settle -- the Indian's land.

The Indian warfare was no match for the white mans'. The Indian was soon subdued and moved to reservations to be civilized. Their behavior, language and traditions were called barbaric by their new white teachers.

ACTIVITIES:

1. Show sound filmstrip How they Changed and have students answer questions while viewing. Suggested questions for worksheet or chalkboard:
   How old was Indian tradition?
   Besides goods what else did the white man bring?
   What did the Indian have that the white man wanted?
   What did the trappers teach the Indian?
   How had the fur trade changed the life of the Indian?
   How did it change the Potlatch?
   When did the settlers come?
   What did the settlers want that the trappers didn't?
   Why did the Indians fight?
   What happened to the Indian tradition on the reservation?
2. For large or small group discussion:
   Why didn't the Indian like what the settlers were doing to the land?
   What changes were good for the Indian?
   What changes in tradition were not good for the Indians?
   Why was the Indian desperate?
   Why did the settlers want to Americanize the Indian?
   How did they Americanize the Indian, language, dress, ceremonies, children, old people?
   If you were the Indian what would you have done differently?
   Do you think the Indian has been treated fairly by the white man? Why?
   Do you think Leschi should have been hanged?
   What can be done to help the Indian?

INTERACTION/INTERDEPENDENCE - INDIAN LEISURE TIME ACTIVITIES

GOAL:

Students will develop an understanding of leisure time. activities of the Indian.

OBJECTIVE:

Students will learn to play at least one Indian game.

Students will practice computational skills through the use of and Indian dice game.

BACKGROUND INFORMATION:

Marie Potts writes in her book, The Northern Maidu, that Maidu Indians enjoyed swimming and diving games, contests and races. Miwok Indians had games of basketball, ball races, football, foot cast ball, hoop and pole, lance throwing, archery, hide and seek and tag games. Both groups enjoyed sitting games, guessing games and a variety of gambling games. Some of these are similar to games we know today.

Guessing Game

A bit of charcoal is held in two doubled fists. After placing it in one of the fists, the person folds his arms in front of him and his opponents guess which hand contains the charcoal. Twelve sticks were used to tally points. Several children play on each team. One team member hides the coal and if he wins the point, he passes the charcoal to another on his team. If he lost the point, the item went to his opponent. Southern Miwok also played this game but used a seed or nut as the object that was to be hidden.

Dice Game

Dice games were popular among many groups, this one comes from the Yokuts who lived south of the Miwoks. Walnut halves are held between the palms of players and then thrown into a basket. Points were given if two or five walnuts turned face up. No other combination counted. If no point was made, the walnuts were passed to the next player. The length of the game was decided beforehand by either time or total points.

Shinney

Shinney was played by Southern Miwok women and is much like field hockey we play today. See page 257 of the Indian Life of the Yosmite Region for a detailed description.

Basketball

Basketball was played by girls and women only. A stuffed buckskin ball was caught in a basket that was attached to a long pole held by players and was then carried to a goal. Spectators were male and female and gambling was associated with this game.

BACKGROUND INFORMATION CONTINUED:

Football
This game is described at length on pages 261-262 of Indian Life.

Foot Cast Ball
This game involved the throwing of a heavy stone with the top of the foot with the objective being who can throw the greatest distance. The ball is cast with the right foot and the left foot was not to move from its position.

Lance Throwing
This game was great fun except for the looser who would be thumped on the head with the knuckles of the winner! A four foot lance of willow was thrown and the player who made the greatest distance was declared the winner.

Hoop and Pole Game
This was essentially a ring and dart activity. Central Miwok Indians used a ring made of chaparral or wild cherrywood that was wound with buckskin and had a diameter of one foot. A player rolled the hoop and his opponent threw a five foot dart as it approached him. If the dart went through the hoop, the roller gave him another dart and an additional turn. The game continued until all the darts belonged to one player.

Relay Races
One description of relay races among the local groups included the use of rocks which were retrieved and returned to the player's team.

ACTIVITIES:

1. Teacher instructs the class in one or more of the games.
2. The guessing and dice games make good functional activities for drill of basic math facts and practice in addition of columns of numbers. These games could be featured in a classroom learning center.
3. An Indian Day Track Meet activity could be done as a single class or in coordination with others involved in the Indian Study. The active games listed in the background section could become the events and winners of each event could be given an appropriate prize such as an acorn or feather.

EVALUATION:

Teacher Observation

RESOURCES:

A Day With Tupi, Indian Boy of the Yosemite, Fran Hubbard

The Northern Maidu, Marie Potts

Miwok Material Culture, S.A. Barrett and E.W. Gifford

The Native American, Level 5,"Sharing Our Diversity"; Sacramento City Unified School District - Indian Center

INTERACTION/INTERDEPENDENCE - FAMILY LIFE STYLES

GOAL:

Students will become acquainted with the extended family life style of the Indian.

OBJECTIVE:

Students will compare present day family patterns with those of the early California Indian.

BACKGROUND INFORMATION:

The Indian family unit was an extended family of between five to ten members. Living together in the same house might be father, mother, two to three children, grandmother, perhaps a widowed aunt or even a son-in-law. There were strong family ties and strong feelings of support and allegiance to the extended family group.

Kinship or clan was the term used to refer to the group of several houses within a territory. California Indians did not form tribes in the same sense of the word as it is used in grouping the Indians of the plains or east. California Indians formed "triblets" or mini tribes which averaged two hundred and fifty people from several villages or clans within the territory.

California Indians are grouped into twenty one major groups, consisting of five hundred or so smaller units.

ACTIVITIES:

Students will compare the early California Indian family unit to their own.

CALIFORNIA INDIAN FAMILY GROUP	THESE PEOPLE LIVE IN MY HOUSE

EVALUATION:

Teacher observation.

RESOURCES:

Indians of California, Sierra Media Systems

INTERACTION/INTERDEPENDENCE - CALIFORNIA INDIAN TRIBELET STRUCTURE

GOAL:

Students will understand that California Indians were divided into small groups called mini tribes or tribelets, whereas most United States Indian groups are in larger groups or tribes; become aware of the relationships among and within them.

OBJECTIVES:

Students will define tribelet, including the approximate size and its composition.

Students will tell what is the basis for the tribelet structure.

Students will compare tribelet with tribe with respect to size and composition.

BACKGROUND INFORMATION:

California Indians did not form tribes. Indians in other parts of the country banded together in tribes of up to 5,000 but California's minitribes averaged about 250 people.

The basic unit was the individual Indian. Around him formed his family of five to ten members: mother, father, two or three children, perhaps a grandmother, widowed aunt or son-in-laws. This was the group (or unit) which lived together in the same house.

The next larger unit was the landowning kinship group called a clan in southern California or the "Nena" by the Miwok. The kinship clan had between twenty and one hundred members related to the fifth generation by blood or marriage. This landowing group's members also helped each other in self defense as there was a careful balance between the food supply of the area and the number of people who could live off the land.

In some parts of the state were permanent settlements called "rancherias". This was a group of houses within shouting distance of each other and usually were located where two creeks met.

The ultimate group was the tribelet which consisted of several villages. It was self-governing and was the largest group headed by a single leader or chief. It averaged two hundred to two hundred and fifty members, varying from one hundred to five hundred. The size depended on the food supply within its territory.

There was interaction among the various tribelets, for example with regard to trading and getting a wife for a man of a tribelet. There also was some negative interaction, for example the Maidu tribelets had trouble with the Mill Creek Yahi who would sneak into the camps and kill or carry off helpless people.

Within a tribelet of the Maidu the men hunted and fished, cutting extra meat into strips and drying it to store for later use. The women gathered roots, berries, seeds and nuts and prepared them. Marriage customs were arranged by mutual choice, as were divorces.

ACTIVITIES:

1. Students will develop a chart of social organizations to illustrate the various structural levels.
2. Discuss the common bonds which made organization within each tribelet successful.
3. Write a story about the family unit, educational instruction of the children and family member's responsibility.
4. Define responsibility and find out how important it was to Indian culture. Do students think it is as important today?

EVALUATION:

Define tribe and tribelet. How were they different?

Make an outline of tribelet organization starting with the individual Indian and ending with the tribelet.

RESOURCES:

Indians of California, Sierra Media Systems in schools.

The Northern Maidu by Marie Potts.

Native Americans of California and Nevada by Forbes

SECONDARY CURRICULUM

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SECONDARY CURRICULUM

ENVIRONMENT/ RESOURCES 123

- INDIAN FOODS
- LET'S THINK ABOUT TOMORROW
- WHAT DO WE NEED? WHAT DO WE WANT?

CULTURE/DIVERSITY 131

- EVERYONE IS UNIQUE
- FINE ARTS
- STONE AGE MAN IN THE 20th CENTURY
- ALTERNATE LIFE STYLES
- AMERICAN HOLOCAUST

INTERACTION/INTERDEPENDENCE 141

- THE FALSIFICATION OF INDIAN HISTORY
- THE MODOC WAR
- THE INDIAN TODAY
- U.S. vs. ORIGINAL AMERICAN - THE BATTLE IN THE COURTS
- INDIAN PLACE NAMES

ENVIRONMENT/RESOUCES - INDIAN FOODS

GOAL:

Students will appreciate the Native American ingenuity and the manner in which they were able to utilize a variety of types of plants as a food source.

OBJECTIVES:

Students will examine the variety of major food groups utilized by California Indians throughout the state.

Students will identify principal edible plants in California and their general range.

Students will identify plants that may be toxic if eaten in abundance.

BACKGROUND INFORMATION:

It was to some sort of amusement and amazement that the early California Indians saw the first Spanish Explorers suffer starvation and deprivation in an environment that had provided ample resources for their peoples for generations. This activity examines the major edible plants that enabled the California Indian to survive quite comfortably.

ACTIVITIES:

1. Backpacking, Survival skills, Science, Anthropology, Botany, California History.
2. Readings from pages 306-314 of The California Indians:
   Questions:

   List the number of edible species of oak acorns and their method of preparation.

   What Indian group specialized in water lily seeds rather than an acorn oriented culture?

   Prepare an outline of major plant groups. Point out special features such as range, methods of preparation, hazards associated with their use, other applications of the plant:

   Honey Mesquite
   Screwbean (Tornillo)
   Chenopodium
   Agave
   Yucca plant
   Prunus Ilicifolia
   Pinon or Pine Nut
   Sage or Chia
   Juniperus Occidentalis
   Opuntia Basilaris
3. During acorn gathering period have students gather and prepare an acorn dish. CAUTION: Students are reminded that the preparation and consumption of acorns should not be undertaken without proper instruction since improperly cooked acrons are in fact POISONOUS.
4. Prepare a serving of food for students or teachers.

EVALUATION:

Teacher evalution of plant guides turned in by students.

RESOURCES:

Field trip - Indian Grinding Rock State Park

Materials - The California Indians by Heizer and Whipple
Univ. of Calif. Press, Berkeley $5.95

Edible Plants by Donald Kirk, Naturegraph,
Happy Camp California,#96036 $5.95

Supplemental Materials Available in Resource Packet

Desert Plant Foods of the Coahuilla by David
Prescott Barrows

ENVIRONMENT/RESOURCES- LET'S THINK ABOUT TOMORROW

GOAL:

Students will understand that if human beings are to survive they must live harmoniously with the natural world.

OBJECTIVES:

Students will examine ways that Indian groups lived harmoniously with their environments.

Students will compare those ways with examples of environmental destruction and exploitation.

Students will predict what might happen if present trends continue.

Students will suggest ways to reverse present practices based on the sound practices of ancient Indian groups that utilized conservation and preservation techniques.

BACKGROUND INFORMATION:

This lesson is based on student familiarity with the natural environment of the local area (southern Sacramento County) including plant and animal life, landforms, soil, minerals and climate. Local Miwok Indian groups and their practices, past and present, can be used as examples to begin the study.

ACTIVITIES:

This is a discussion lesson based on student readings. It is followed by a piece of expository writing.

Appropriate content areas are: SOCIAL STUDIES, ENGLISH, ENVIRONMENTAL STUDIES, SCIENCE and HISTORY.

Part I

The teacher divides the class into several groups and assigns each group one of the Indian classifications as indicated on the back cover of the publication, The American Indians - Answers to 101 Questions. (included with the lesson). The seven groups are as follows: Woodsmen of the Eastern Forests, Hunters of the Plains, Northern Fishermen, Seed Gathers, Navaho Shepherds, Pueblo Farmers, and Desert Dwellers.

The groups of students are assigned the task of finding out as much as they can about how these Indians lived harmoniously with their environment. As information is found it is organized on a large chart in the classroom.

Part II

Using observable examples from the local environment such as suburban sprawl, loss of agricultural land, dying native oaks, land stripped of minerals, commercialized waterfronts, and polluted waters, students are asked to think of ways that the environment in the seven areas they are working with has changed. They are asked to give examples of environmental destruction and exploitation. Some examples might be: overgrazing, loss of topsoil, flooding, erosion, dust storms, logging practices, loss of wilderness areas; pollution of rivers, streams and lakes, and highway building.

Part III
This part of the lesson is introduced by a summary discussion of the previous learnings. Students are then asked to predict, based on what they have learned, what might happen in America if the abuse of the environment is continued. Again, local examples can be used to begin the discussion.

Students are asked to think about alternatives to environmental destruction. Attention should be drawn to areas in the United States where significant changes have occurred in the past ten years in regard to environment.. Examples might be: environmental impact reports, anti-pollution and environmental legislation , preservation of wildlife areas, national seashores and lakesides protection of endangered species, and fish/game stocking and limitations.

Students are further asked to discuss ways that age-old practices, such as those used by Native Americans, can be utilized in the 20th century and for the future.

EVALUATION:
Students are asked to select one of the ideas from the discussion and develop it into a piece of expository writing suitable for publication in an environmental magazine. Particular attention should be paid to predictions based on sound data as well as suggestions that reflect practical implementation. Writing is judged by the teacher or by a team of selected students based on previously established criteria.

RESOURCES:
Speaker: Mr. Mike Weber, retired consultant and environmentalist, Sacramento County Office of Education.

Representative of the local Miwok Indian Tribe.

Representative of the Sierra Club.

State Legislator.

Representative of the Department of Fish and Game

Field Trip: Indian Grinding Stone State Park - Chaw-Se near Jackson.

Bike trip along the Folsom South Canal

Materials:
Miwok Material Culture - Indian Life of the Yosemite Region
Native Oaks - Our Valley Heritage
The American Indians - Answers To 101 Questions
The Indian Heritage of America
Indians of the Americans
American Epic - The Story of the American Indian

Map of seven Indian areas (included with lesson)
(also on back cover of The American Indians - Answers To 101 Questions.

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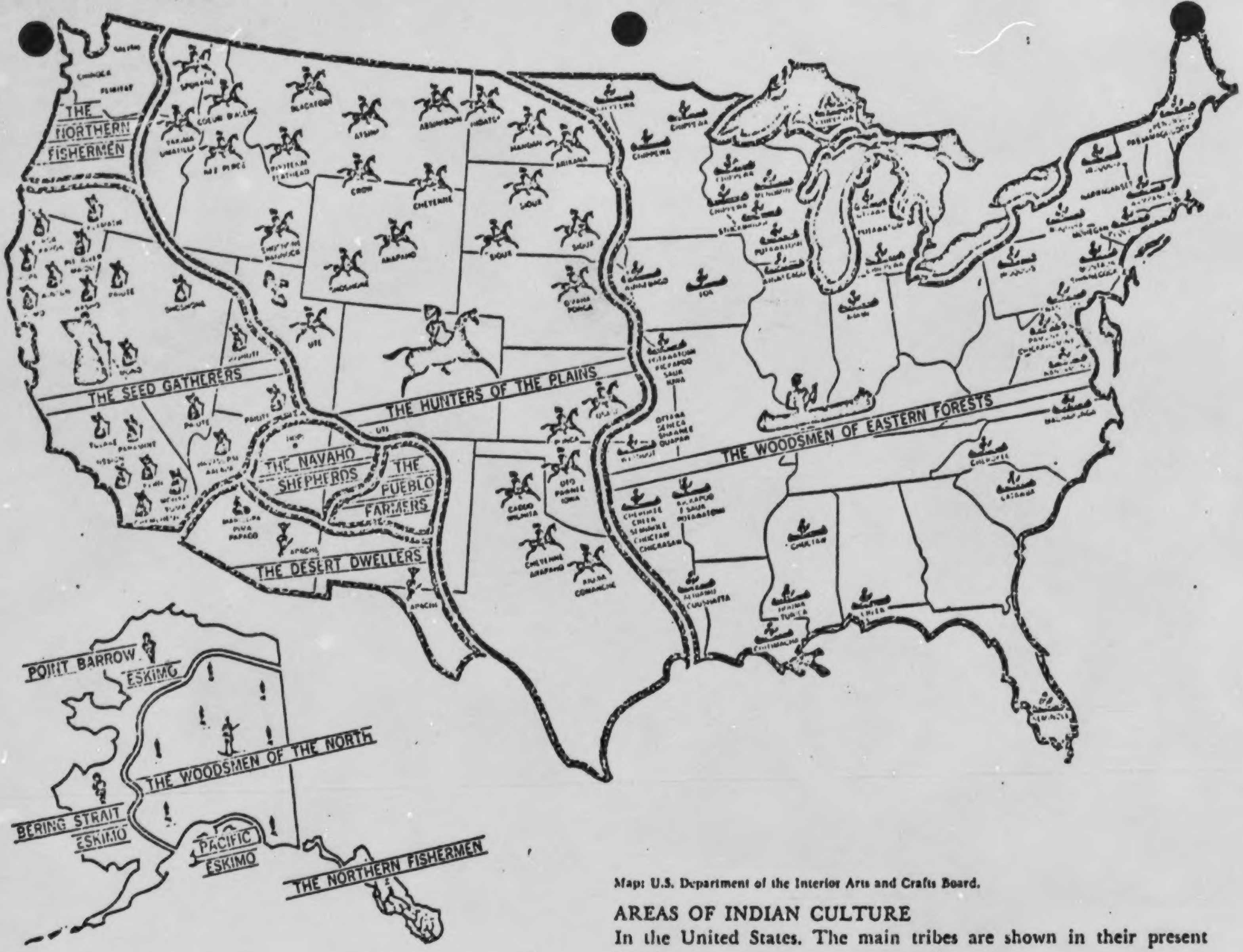

THE NORTHERN FISHERMEN
THE SEED GATHERERS
THE HUNTERS OF THE PLAINS
THE WOODSMEN OF EASTERN FORESTS
THE NAVAHO SHEPHERDS
THE PUEBLO FARMERS
THE DESERT DWELLERS
POINT BARROW ESKIMO
THE WOODSMEN OF THE NORTH
BERING STRAIT ESKIMO
PACIFIC ESKIMO
THE NORTHERN FISHERMEN

Map: U.S. Department of the Interior Arts and Crafts Board.

AREAS OF INDIAN CULTURE
In the United States. The main tribes are shown in their present location.

ENVIRONMENT/RESOURCES - WHAT DO WE NEED? WHAT DO WE WANT?

GOAL:

Students will understand that as resources become scarce, and the wants of society become needs, there is greater competition for the available resources.

OBJECTIVES:

Students will gather data on how various Indian groups met their needs and compare those ways to those used by pioneers of the 19th century and people today.

Students will apply their learnings in developing plans for the educating of future generations for their global responsibilities.

BACKGROUND INFORMATION:

A wide variety of materials will be needed for this lesson, perhaps more than is available in the library of a secondary school. It is recommended that the teacher visit the Indian Center and personally select the materials that will be most appropriate for the students of the class.

ACTIVITIES:

This is a lesson based on student reading and research, structured and guided by the teacher. The end product is a creative piece of student writing that describes a problem and then proposes to solve it.

Appropriate content areas: SOCIAL STUDIES, ENGLISH, HISTORY

Part I

The teacher introduces the lesson with a short talk related to the stated goal. The students are asked to think about their needs and their wants in today's society. They are also asked to think about how their wants (and their subsequent needs) are extablished through advertising and other forms of public attitude and trend setting.

If the teacher wishes to be particulary creative in the introduction, she/he may wish to relate student needs to Maslow's "Hierarchy of Needs".

After needs and wants have been defined and related to student experiences, the teacher asks the students to think about how primitive groups of people, and as an example, the Native American Indians. determined their needs and how they met their needs.

Together, the students and teacher arrive at a definition of "basic" needs and this is the focus for the rest of the lesson.

The students are assigned to gather information from a variety of readings on how Native Americans used their resources to meet their needs. The teacher may wish to assign a particular method for gathering information. This may be necessary if students have had little or no experience in this kind of lesson.

Part II

In the second part of the lesson, students gather information about pioneers in the westward movement of the settlement of the U.S. The questions for the research are: How did these people determine their needs? How did they meet their needs? How did they use the available resources to meet their needs?

This is the data collection for a comparison study showing how the Native Americans met their needs using available resources and how the American settlers met theirs. A discussion comparing and contrasting the two ways ends this part of the lesson.

Part III

The data has been gathered and the comparison study made. Students are now asked to select several key ideas that have developed in regard to differences between needs, discrepancies between needs and wants,or cultural differences and how these affect a society's needs and wants. These are related to the needs and wants of today's society as discussed in the first part of the lesson.

Each student is then asked to select a problem drawn from the discussion, develop a hypothesis to explain it, and recommend solutions for the educating of future generations. The end product is a piece of student research focused on a single problem with specific creative solutions for the future.

Possible topics: (The topics will naturally evolve from the discussions. These are listed only as starters)

SHELTER- In the future how can we build homes that take advantage of solar energy and abundant resources, which do not create conflicts with our other needs, and that at the same time, are consistent with our wants?

FOOD - How can we change our eating habits so that our food needs can be met without present concerns about vitamin/mineral deficiencies; loss of valuable agricultural land; possibilities of pesticide poisoning or radioactive contamination; reduced energy effects upon transportation of food and farming needs.

CLOTHING -How can we overcome the demands of fashion in meeting our clothing needs?

EVALUATION:

Criteria established by the teacher, and with the assistance of the class can be used to determine the value of the finished papers. Peer critiques would be useful in this kind of writing lesson.

MATERIALS:

As indicated in "Background Information" a wide variety of materials will be needed for this lesson. The Indian Center has such materials and it is recommended that they be used.

Materials related to the American pioneers are available in American history textbooks as well as general library materials on pioneers and the westward movement.

CULTURE/DIVERSITY - EVERYBODY IS UNIQUE

GOAL:

Students will understand that the Indian cultures have many unique characteristics, and they they express basic beliefs in living with nature in harmony.

OBJECTIVES:

Students will examine cultural data related to twelve unique groups of Indians on the North American continent.

Students will develop and support hypotheses to explain the cultural diversity of the various groups.

BACKGROUND INFORMATION

Students will be looking at all the Indian groups of North America as identified on the map included with Native Americans, a Survey of Historic North American Indian Culture Areas. (a chart).

It will be necessary to cut up one of the charts so that students have access to limited data in the sequential steps of the lesson. It will also be necessary to provide blank maps of the North American continent for Part III of the lesson.

ACTIVITIES:

This lesson is based on the development of student thought processes through sequential teacher structured lessons in data observation and organization and analysis, and the application of learnings to the development and testing of theories and hypotheses.

Appropriate content areas are: SOCIAL STUDIES, HISTORY, MINORITY OR ETHNIC STUDIES.

Part I

The teacher distributes the chart data related to only the following items: Land, Climate, Subsistence; Food, Clothing, Shelter. Members of the class are divided into twelve groups with each group receiving one section of the information. Names of the Indian groups are identified only by number.

Each group is asked to study the data given and to determine the most significant items which might affect the culture of the people they represent.

Part II

Each group is asked to team up with another group at this time. The two groups compare their data looking for similarities and differences. Groups are reteamed twice more so that each group makes three comparisons with others. The students are asked to write several generalizations about the cultural groups.

It is important that the students realize that they are NOT trying to GUESS the correct information. Their task is to USE the information given in order to come to some tentative conclusions about a group of people. They are interpreting data. The question to be asked is: Based on this information, and only this information, what do we know about these people?

ACTIVITIES CONTINUED:

Part III

Students are asked to think about the implications of the data known in three areas: social organization. war and/or peace; and arts, crafts and tools.

What might be the cultural practices of these people in regard to these categories? Again their concerns must be ONLY in regard to the data given.

The students develop theories about the cultural practices and prepare to defend them in oral reports to the class. At this time the class members are given a review of the known data, the generalizations derived from them, and the predictions of the cultural practices. Members of the class and the teacher question the group during the report sessions. Theories can be changed as the result of these questioning sessions.

When the reports have all been given, the teacher gives the students the chart data on Society, War and Peace, and Arts and Crafts and Tools. Students are asked to compare the group theories with the actual practices and determine how accurately the original data was used in the predictions. They are also asked to identify the discrepancies between the predictions and the actual practices. Attempts should be made to discover the reasons for the discrepancies. Students should be reminded that other factors, either unknown or unlisted could have contributed to the real outcomes.

At the conclusion of the lesson students may attempt to identify the special characteristics of the twelve groups of Indians. This should be done on the basis of the student reports. They can at this time also attempt to place the twelve groups on a blank map of the North American continent.

Students may discuss the tentativeness of knowledge based on this experience in preparation for a final evaluation.

EVALUATION:

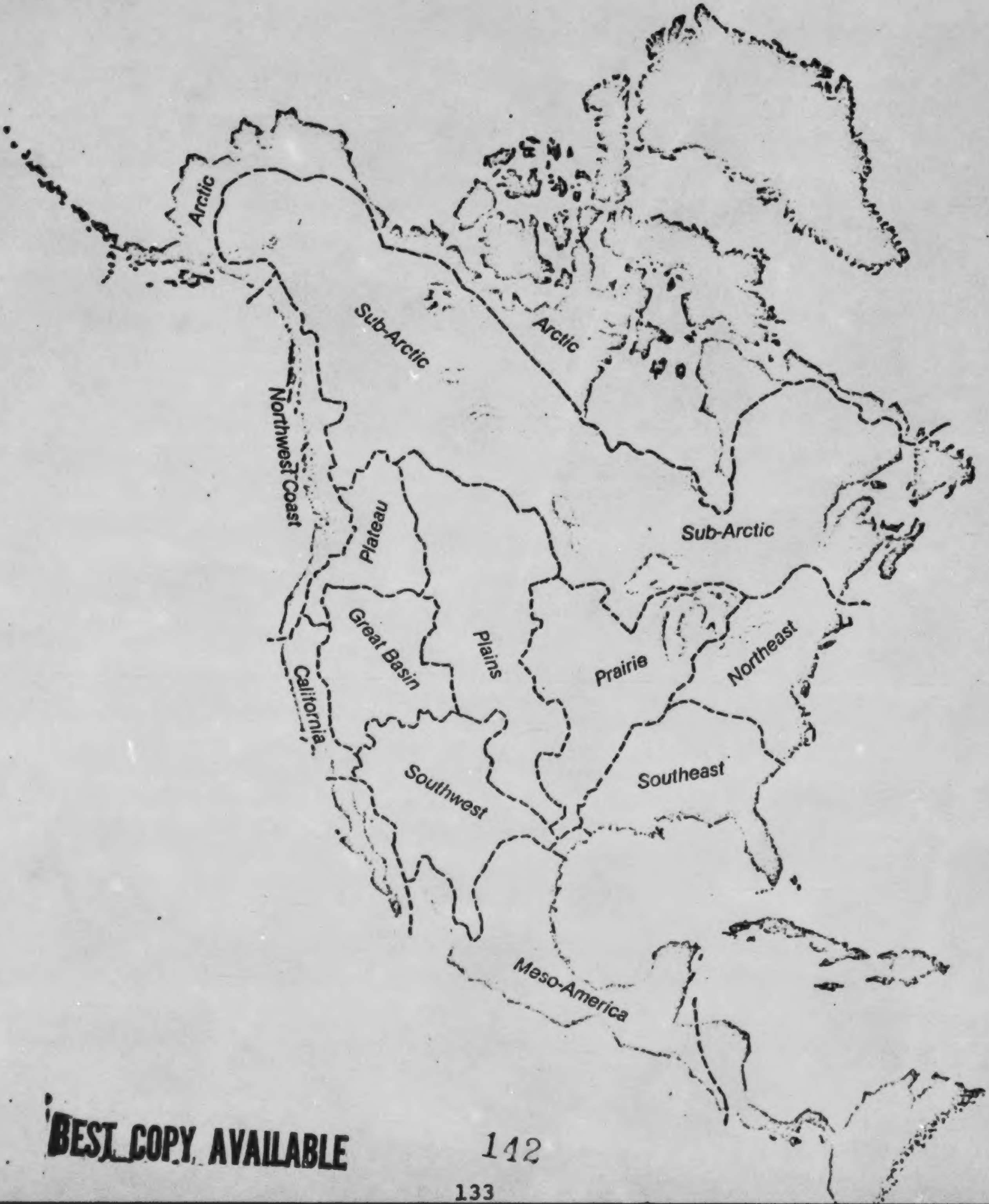
Students are asked to indicate either orally or in writing some specific examples of unique cultural characteristics and their relationships to the natural environment. of the people who developed them.

Students are also asked to describe the process engaged in by the members of their groups as they worked their way through the lesson.

RESOURCES:

The Native Americans, A Survey of Historic North American Indian Culture Areas, (map included with the lesson, chart available at Title IV Original American Project Office.)

HISTORIC NORTH AMERICAN INDIAN CULTURE AREAS


Arctic
Arctic
Sub-Arctic
Sub-Arctic
Northwest Coast
Plateau
Great Basin
Plains
Prairie
Northeast
California
Southwest
Southeast
Meso-America

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CULTURE /DIVERSITY - STONE AGE MAN IN THE 20TH CENTURY

GOAL:

Students will understand how cultures change when there is contact with other cultures, knowledge, technology, or when there are changing patterns of mobility, communication, or the rate of population increase.

OBJECTIVES:

Students will construct a retrieval chart as a means of data organization after reading Ishi, Last of His Tribe.

Students will analyze Ishi's values and compare them to those of individuals in today's society, both Indian and non-Indian.

Students will develop parallel construction in story form using significant values drawn from Ishi's story and generalizations developed by the class.

BACKGROUND INFORMATION:

There are various books, articles and numerous other materials centered on the story of Ishi, the male Indian who was found in the Mount Lassen foothills of California in 1911. Ishi was the last survivor of the Yahi people, a Stone Age man in twentieth century California. Anthropologists T.T. Waterman and Alfred L. Kroeber who understood the significance of this discovery, as well as the dilemma accompanying it, brought Ishi to San Francisco to the Museum of Anthropology of the University of California (then located on Parnasus Heights next to the Medical School). Ishi lived long enough to leave a record of what the Yana (the Yahi were part of the Yana group) were like and an account of what the world of the white man was like to one from the "old world". He died in 1916, a victim of civilization.

ACTIVITIES:

This lesson deals with the identification and analysis of values, Students read a literary selection, discuss the values of Ishi and his people, then use their learnings to create a piece of writing for a selected audience.

Appropriate content areas: SOCIAL STUDIES, LITERATURE, ENGLISH.

Part I

The teacher introduces the lesson by asking the students:

What are some things that are important to us? What do we value in our society? Are everyone's values the same? Are there differences in values? From one group of people to another? Between different age groups? What makes us decide what is important to us?

Students are asked to list some of their personal values and keep the list for reference later in the lesson. A list is developed that appears to be representative of the class although individuals may vary on some. This list too is set aside for later reference.

ACTIVITIES CONTINUED:

Students are introduced to the story of Ishi and reminded that as they read they are to gather data pertinent to Ishi's values. What is of importance to Ishi both in his past and in his new life in the white man's world?

The reading of the story will take some time. If such time is not available, it is possible to teach this lesson with excerpts selected by the teacher and the teacher can be used as an additional resource.

Part II

Following the reading of Ishi's story, the teacher conducts a discussion in which the students are asked to compare the values they attribute to Ishi to the lists they had compiled for themselves and for the class.

The teacher asks: Which items on our class list are also Ishi's values? Which of Ishi's values are absent from our lists? Which of our values are absent from Ishi's list of values.

As these are noted the teacher asks students to explain the discrepancies and the differences based on what they know about changes in American society during the 20th century. For example, the culture Ishi was introduced to in San Francisco during the 1911-1916 years has changed considerably by the late 1970's.

In the final part of this portion of the lesson, the teacher asks students to come to some conclusions about Ishi's values, their own values, and the values of American society today.

Part III

Students are asked to think about a situation similar to Ishi's taking place today. Recent examples might be the Tasaday tribe in the Philippines, and changes that have occurred in the culture of the Netsilik Eskimos, the Australian aborigines, and the Laplanders of Norway, Sweden, and Finland as contact with other groups of people became more regular.

Students are asked to write an original piece using the ideas they have developed about values, and with a parallel construction to Ishi's story. The person from another culture, however, is brought into the culture of the local area at the present time.

Any of the following literary forms is appropriate for the piece of writing: short story, poem, play, essay, newspaper article, children's book, or other form selected by the teacher.

EVALUATION:

Teacher and class evaluations of the finished pieces of writing according to criteria established by the teacher and the class.

RESOURCES:

Speaker: Representative of local Indian tribe (to discuss Indian values).

Grandparent, elderly relative or friend of class member (to discuss values of previous generations).

Field Trip: Oakland Museum (Ishi materials are stored here)

Indian Grinding Stone State Park - Chaw-se

Lassen County field study trip (arranged by teacher)

Materials:

Ishi in Two Worlds, Theodora Kroeber

Ishi Last of His Tribe, Theodora Kroeber

Newspaper articles of the Yahi people and Ishi;
Sacramento Daily Transcript, April and May, 1850;
Siskiyou Chronicle, May 1859;
Red Bluff Independent, April, July, August, 1862;
Oroville Register, August 29, 30, 31; September 1,2,4,6,7, 1977;
Chico Daily Exchange, August 29, 30, 31, 1911;
Sacramento Bee, August 29, 1911;
San Francisco Call, San Francisco Chronicle, San Francisco Examiner, August 29, September 6, 1911;
Stockton Record, June 20, 1925;
Sacramento Union, October 2, 1927;
Chico Enterprise Record, November 7, 1956

CULTURE/DIVERSITY - ALTERNATE LIFE STYLES

GOAL:

An awareness that alternatives to the acquisitive, materialistically oriented technological society present today do exist.

OBJECTIVE:

Students will evaluate the alternative lifestyle suggested in the chapter.

Students will analyze what conditions must take place if this plan were to exist.

Students will analyze program and point out at least six difficulties that would be the greatest stumbling block to this lifestyle.

Students will discern what benefits to modern man does the author seem to be neglecting.

BACKGROUND INFORMATION:

Vine Deloria presents a provocative article in "We Talk, You Listen," in which he states how materialistic technological society is gradually destroying itself in its own pollutants and that the only solution may be a return to the Native American's manner of living and surviving in his environment. Considering the book was written pre-energy crisis, we may in fact as a culture be on the decline in its ability to provide the same level of services as say ten years ago.

EVALUATION:

Discussion and evaluation of essays.

MATERIALS:

"We Talk, You Listen" by Vine Deloria, Jr., 1970, Dell available in Supplemental Resource Packet.

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Chapter 11

THE ARTIFICIAL UNIVERSE

The justification for taking lands from Indian people has always been that the needs and requirement of civilized people had to come first. Settlers arriving on these shores saw a virtual paradise untouched by the works of man. They drooled at the prospect of developing the land according to their own dictates. The policy of genocide was advocated that would clear the land of the original inhabitants to make way for towns, cities, farms factories, and highways. This was progress.

Even today Indian people hold their land at the sufferance of the non-Indian. The typical white attitude is that the Indians can have land as long as whites have no use for it. When it becomes useful, then it naturally follows that the land must be taken by white to put to a better use. I have often heard the remark "what happens to the Indian land base if we decide we need more land?" The fact that Indian rights to land are guaranteed by the Constitution of the United States, over four hundred treaties, and some six thousand statutes seems irrelevant to a people hungry for land and dedicated to law and order.

The major reason why whites have seen fit to steal Indian lands is that they feel that their method of using land is so much better than that of the Indian. So it follows that God, would want them to develop the land. During the Seneca fight against Kinzua Dam, sympathetic whites would raise the question of Indian legal rights and they would be shouted down by people who said that the Indians had had the land for two hundred years and did nothing with it. It would be far better, they argued, to let whites take the land and develop something on it.

From the day of the earliest treaties,Indians were shocked at the white man's attitude toward land. The tribal elders laughed contemptuously at the idea that a man could sell land. "Why not sell the air we breathe, the water we drink, the animals we hunt?" some replied. It was ludicrous to Indians that people would consider land as a commodity that could be owned by one man. The land, they would answer, supports all life. It is given to all people. No one has a superior claim to exclusive use of land, much less does anyone have the right to fence off a portion and deny others its use.

In the closing decades of the last century, Indian tribes fought fiercely for their lands. Reservations were agreed upon and tribes held a fragment of the once expansive hunting grounds they had roamed. But no sooner had Indians settled on the reservation, than the government, ably led by the churches, decided that the reservation areas should be divided into tiny plots of land for farming purposes. In many reservations areas it was virtually impossible to farm such lands. The situation in California was so desperate that a report was issued denouncing the government land policy for Indians. The report contained such detrimental material exposing the vast land swindles that it was pigenholed in the Senate files and HAS NEVER BEEN RELEASED AND CANNOT BE OBTAINED TODAY, NEARLY A CENTURY LATER.

Tribe after tribe succumbed to the allotment process. After the little plots of land were passed out to individual Indians, the remainder, which should have been held in tribal hands, was declared surplus and opened to settlement. Millons of "excess" acres of lands were thus casually transferred to federal title and given to non-Indian settlers. Churches rushed in an grabbed the choice allotments for their chapel and cemeteries, and in some cases simply for income-producing purposes. They have been the chief advocates of allotment - on the basis that creating greed and selfishness among the Indians was the first step in civilizing them and making them Christians.

For years the development of the land did make it seem as if the whites had been correct in their theory of land use. Cities were built, productive farms were created, the wilderness was made safe, and super-highways were built linking one portion of the nation with the others. In some areas the very landscape was changed as massive earth-moving machines relocated mountains and steams, filled valleys and created lakes out of wandering streams.

Where Indian people had had a reverence for the productiveness of the land, whites wanted to make the land support their way of life whether it was suited to do so or not. Much of San Francisco Bay was filled in and whole areas of the city were built upon the new land. Swamps were drained in the Chicago area and large portions of the city were built on them. A great portion of Ohio had been swamp and grassland and this was drained and farmed. Land was the great capital asset for speculation. People purchased apparently worthless desert lands in Arizona, only to have the cities grow outward to their doorsteps, raising land prices hundreds of percents. Land worth pennies an acre in the 1930s became worth thousands of dollars a front foot in the 1960s.

The rapid increase of population, technology, and capital has produced the present situation where the struggle for land will surpass anything that can be conceived. We are now on the verge of incredible development of certain areas into strip cities that will extend hundreds of miles along the coasts, major rivers, and mountain ranges. At the same time, many areas of the country are steadily losing population. Advanced farming techniques allow one man to do the work that several others formerly did, so that the total population needed in agricultural states continue to decline without a corresponding decline in productivity.

The result of the rapid industrialization has been the creation of innumerable problems. Farm surplus has lowered prices on agricultural products so that the federal government has had to enter the marketplace and support prices to ensure an adequate income for farmers. Farm subsidies are no longer a small business. In nine wheat and feed grain-producing counties in eastern Colorado in 1968, $31.4 million was given in farm subsidies. In all of Colorado, $62.8 million was given in 1968 to support farmers. This was a state with a declining farm population. Under the Agricultural Stabilization Conservation Service, some $3.5 billion was paid out in 1968, $675 million paid to 33,395 individual farmers as farm "income maintenance", some receiving amounts in excess of $100,000.

For much of the rural farm areas the economy, the society, and the very structure of life is completely artificial. It depends wholly upon government welfare payments to landowners, a thinly disguised guaranteed annual income for the rich. If the payments were suddenly cut off, millions of acres would become idle because it would not pay to farm them and there would be no way to live on them without income. Our concern for the family farm and the rural areas is thus a desperate effort to maintain the facade of a happy, peace-loving nation of farmers, tillers of the soil who stand as the bastion of rugged individualism.

If rural areas have an artificial economy, the urban areas surpass them in everything. Wilderness transformed into city streets, subways, giant buildings, and factories resulted in the substitution of the real world for the artificial world of the urban man. Instead of woods, large buildings rose. Instead of paths, avenues were built. Instead of lakes and streams, sewers and fountains were created. In short, urban man lives in a world of his own making and not in the world that his ancestors first encountered.

Surrounded by an artificial universe where the warning signals are not the shape of the sky, cry of the animals, the changing of season, but simply the flashing of the traffic light and the wail of the ambulance and police cars, urban people have no idea what the natural universe is like. They are devoured by the goddess of progress, and progress is defined solely in terms of convience within the artificial technological universe with which they are familiar. Technological progress totally defines the outlook of most of America, so that as long as newer buildings and fancier roads can be built, additional lighting and electric appliances can be sold, and conveniences for modern living can be created there is not the slightest indication that urban man realizes that his artifical universe is dependent on the real world.

Milk comes in cartons, and cows are so strange an animal that hunters from large cities kill a substantial number of cattle everyyear on the annual hunting orgies. This despite the fact that in many areas farmers paint the word COW on the side of their animals to identify them. Food comes in plastic containers highly tinged with artificial sweetners, colors, and preservatives. The very conception of plants, growing seasons, rainfall, and drought is foreign to city people. Artificial criteria of comfort define everything that urban areas need and therefore dominate the producing rural areas as to commercial products.

The total result of this strange social order is that there has been total disregard for the natural world. The earth is considered simply another commodity used to support suburbs and superhighways. Plant and animal life are subject to destruction at the whim of industrial development. Rivers are not more than wasted space separating areas of the large cities. In many areas they are open sewers carrying off millions of tons of refuge discarded by the urban consumer.

The Indian lived with his land. He feared to destroy it by changing its natural shape because he realized that it was more than a useful tool for exploitation. It sustained all life, and without other forms of life, man himself could not survive. People used to laugh at the Indian respect for smaller animals. Indians called them little brother. The Plains Indians appeased the buffalo after they had slain them for food. They well understood that without all life respecting itself and each other no society could indefinitely maintain itself. All of this understanding was ruthlessly wiped out to make room for the white man so that civilization could progress according to God's divine plan.

In recent years we have come to understand what progress is. It is the total replacement of nature by an atrificial technology. Progress is the absolute destruction of the real world in favor of a technology that creates a comfortable way of life for a few fortunately situated people. Within our lifetime the difference between the Indian use of land and the white use of land will become crystal clear. The Indian lived with his land. The white destroyed his land. He destroyed the planet earth.

Non-Indians have recently come to realize that the natural world supports the artificial world of which they are so fond. Destruction of nature will result in total extinction of the human race. There is a limit beyond which man cannot go in reorganizing the land to suit his own needs. Barry Commononer, Director of the Center for the Biology of Natural Systems at Washington University in St. Louis, has been adamant about the destruction of nature. He told a senate Subcommittee on Intergovernmental Affairs that the present system of technology would destroy the natural capital, the land, air, water, and other resources within the next fifty years. He further pointed out that the massive use of inorganic fertilizers may increase crop yields for a time but inevitably changes the physical character of the soil and destroys the self purifying capability of the rivers. Thus the rivers in Illinois have been almost totally destroyed, while the nitrate level of rivers in the Midwest and California has risen above the safe level for use as drinking water.

A conference on pollution in Brussels outline the same problem and had a much earlier deadline in mind. Scientists there predicted the end of life on the planet within a minimum of thirty-five years. Elimination of the oxygen in the atmosphere was credited to jet engines, destruction of oxygen-producing forests, and fertilizers and pesticides such as DDT that destroy oxygen-producing microorganisms. Combining all of the factors that are eliminating the atmosphere, the scientist could not see any future for mankind. Realization of the situation is devastating.

Even where forests and plant life exist, the situation is critical. In southern California millions of trees are dying from polluted air. A recent aerial survey by the Forest Service in November, 1969 showed 161,000 acres of conifers already dead or dying in southern California. The situation has been critical since 1955, when residents of the area discovered trees turning yellow, but no one even bothered to inquire until 1962. In the San Bernardino forest 46,000 acres of pine are already dead and close to 120,000 acres more are nearly dead.

With strip cities being developed that will belch billions of tons of pollutants skyward every day the pace will rapidly increase so that optimistic projections of fifty to a hundred years more of life must be telescoped to account for the very rapid disappearance of plant life by geometrically increasing pollution. The struggle for use of land has polarized between conservationists, who understand that mankind will shortly become extinct, and developers who continue to press for immediate short-term financial gains by land exploitation.

The Bureau of Land Management, alleged guardian of public lands, has recently been involved in several controversial incidents with regard to its policies. In one case Bureau officials reversed themselves and acceded to Governonr Jack Williams' request to transfer 40,000 acres of federal range to the state "so the land could be leased to ranchers". Stewart Udal, the great conservationist, upheld the original decision of the Bureau of Land Management because he thought that federal lands closer to cities could be obtained for development purposes. The overall effect of government policies on land is to silently give the best lands to state or private development without regard for the conservation issue or the public welfare.

We can be relatively certain that the federal and state governments will not take an objective view of land use. Agencies established to protect the public interest are subject to heavy political pressure to allow land to slip away from their trusteeship for short-sighted gains by interest groups. This much is certain: at the moment there is not the slightest chance that mankind will survive the next half century.

The American public is totally unconcerned about the destruction of the land base. It still believes in the infallibility of its science, technology, and government. Sporadic and symbolic efforts will receive great publicity as the future administrations carefully avoid the issue of land destruction. Indian people will find their lands under continual attack and will probably lose most of them because of the strongly held belief that progress is inevitable and good.

With the justification of progress supporting the destruction of Indian tribes and lands, the question of results becomes important. Four hundred years of lies, cheating and genocide were necessary in order for American society to destroy the whole planet. The United States government is thus left without even the flimsiest excuse for what has happened to Indian people, since the net result of its machinations is to destroy the atmosphere, thus suffocating mankind.

There is a grim humor in the situation. People used to make fun of Indians because of their reverence for the different forms of life. In our lifetime we may very well revert to panicked supersition and piously worship the plankton of the sea, begging it to produce oxygen so that we can breathe. We may well initiate blood sacrifices to trees, searching for a way to make them productive again. In our lifetime society as a whole will probably curse the day that white men landed on this continent, because it will all ultimately end in nothingness.

Meanwhile, American society could save itself by listening to tribal people. While this would take a radical reorientation of concepts and values, it would be well worth the effort. The land-use philosophy of Indians is so utterly simple that it seems stupid to repeat it: man must live with other forms of life on the land and not destroy it. The implications of this philosophy are very far-reaching for the contemporary political and economic system. Reorientation would mean that public interest, indeed the interest in the survival of humanity as a species, must take precedent over special economic interests. In some areas the present policies would have to be completely overturned, causing great political dislocations in the power structure.

In addition to cleaning up streams and rivers and cutting down on air pollution, a total change in land use should be instituted. Increase in oxygen-producing plants and organisms should be made first priority. In order to do this, vast land areas should be reforested and bays should be returned to their natural state. At present, millions of acres of land lie idle every year under the various farm programs. A great many more acres produce marginal farming communities. Erosion and destruction of topsoil by wind reduced effectiveness of conservation efforts. All of this must change drastically so the the life cycle will be restored.

Because this is a total social problem and the current solutions such as sporadic national and state parks and soil banks are inadequate answers, a land-use plan for the entire nation should be instituted. The government should repurchase all marginal farmlands and substantial number of farms in remote areas. This land should be planted with its original growth, whether forest or grassland sod. The entire upper midwest plains area of the Dokotas and Montana and upper Wyoming should become open plains range with title in public hands. Deer, buffalo, and antelope should gradually replace cattle as herd animals. Outside of the larger established towns, smaller towns should be merely residences for people employed to redevelop the area as a wilderness.

Creeks and streams should be cleared of mining wastes and their banks replanted with bushes and trees. The Missouri should be returned to its primitive condition, except where massive dams have already been built. These should remain primarily as power-generating sites without the corresponding increase in industry surrounding them. Mining and tourism should be cut to a minimum and eventually prohibited. The present population could well be employed in a total conservation effort to produce an immense grasslands filled with wildlife.

The concept is not impossible. Already a rancher in Colorado has tried the idea of grazing wild animals and beef cattle on his range with excellent results. Tom Lasater has a 26,000-acre ranch east of Colorado Springs, Colorado. He has pursued a no shooting, no-poisoning, no-killing program for his land. There has already been a substantial increase in game animals, primarily mule deer and antelope, without any disturbance to his beef animals. Lasater, first decided to allow wild animals to remain on his land when his foreman remarked, after the prairie dogs had been exterminated, that the grass always grew better when the prairie dogs had been allowed to live on the land.

The result of Lasater's allowing the land to return to its primitive state has been the notable decrease of weeds. Lasater feels that the smaller animals, such as gopher, ground squirrels, badgers, and prairie dogs, that dig holes all provided a better means of aerating the ground and introducing more oxygen into it than modern farming methods of periodically turning the sod by plowing. All of the wildlife use on the land produced better grazing land and reduced the danger of overgrazing in a remarkable way. The fantastic thing about Lasater's ranch is that it returns almost double the income from beef cattle, because of the improved conditions of the soil and the better grasses, than would the average ranch of comparable acreage using so-called modern techniques of ranching.

The genius of returning the land to its original animals is that the whole program cuts down on labor costs, maintains fertility far better than modern techniques, increases environmental stability, and protects the soil from water and wind erosion. The net result is that the land supports much more life, wild and domestic, and is in better shape to continue to support life once the program is underway. Returning the major portion of the Great Plains to this type of program would be the first step in creating a livable continental enviornment. But introduction of this kind of program would mean dropping the political platitudes of the rancher and farmer as America's last rugged individualists, admitting that they are drinking high on the public through subsidies, and instituting a new kind of land use for the areas involved.

In the East and Far West, all land that is not immediately productive of agricultural products for the urban areas should be returned to forest. This would mean purchasing substantial acreage in Wisconsin, Ohio, Michigan, New York, New Jersey and Pennsylvania and planting new forests. With the exception of settled urban areas, the remainder of those states would probably become vast woods as they were originally. Wildlife would be brought in to live on the land since it is an irreplaceable part of the forest ecology. With the exception of highspeed lanes for transportation facilities the major land areas of the East Coast would become forest and woodlands. The presence of great areas of vegetation would give carbon-dioxide-consuming plants a chance to contribute to the elminiation of smog and air pollution.

The social structure of the East would have to changeconsiderable. In New York City the number of taxicabs is limited because unimpeded registration of cabs would produce a city so snarled with traffic that there would be no transportation. In the same manner anyone owning a farm of substantial acreage would have to be licensed by the state. The rest of the land would become wilderness with a wildlife cycle supporting the artifical universe of the cities by producing relatively clean air and water. The countless millions now on welfare in the eastern cities could be resettle outside the cities with conservation jobs and in retirement towns to ensure that the green belt of oxygen-producing plants would be stablized.

In the coal mining states strip mining would be banned and a substantial number of people could be employed in work to return the land to its natural state. Additional people could harvest the game animals and the food supply would partially depend upon meat from wild animals instead of DDT-bearing beef animals. Mines would be filled in and vegetation planted where only ugly gashes in the earth now exist. People disenchanted with urban society would be allowed to live in the forest with a minimum of interference. Anyone who might want to live in small communities and exist on hunting and fishing economies would be permitted to do so.

On the seacosts pollution sould be cut to a minimum. Where there are now gigantic ports for world shipping, these would be limited to a select few large enough to handle the trade. Others would have to become simply ports for pleasure boats and recreation. Some of the large commercial centers on both coasts would have to change their economy to take into account the absence of world trade and shipping. Beaches would have to be cleaned and set aside as wilderness areas or used by carefully selected people as living areas. Lobster beds, oyster beds, and areas that used to produce edible seafood would have to be returned to their original condition.

The pollution crisis presents the ultimate question on tribalism. If mankind is to survive until the end of the century, a substantial portion of America's land area must be returned to its original state of forest and grasslands. This is fundamentally because these plants produce oxygen and support the life cycle at the top of which is man. Without air to breathe it is ridiculous to speak of progress, culture, civilization or technology. Machines may be able to live in the present environment, but it is becoming certain that people cannot.

By returning the land to its original state, society will have to acknowledge that it can no longer support two hundred million people at an artifical level of existence in an artificial universe of flashing lights and instantaneous communications. To survive, white society must return the land to the Indians in the sense that it restores the land to the condition it was in before the white man came. And then to support the population we now have on the land that will be available, a great number of people will have to return to the life of the hunter, living in the forests and hunting animals for food.

Whenever I broach this subject to whites, they cringe in horror at the mere prospect of such a development. They always seem to ask how anyone could consider returning to such a savage and unhappy state, as the government reports always describe Indian life. Yet there is a real question as to which kind of life is really more savage. Does the fact that one lives in a small community hunting and fishing for food really indicate that one has no sensitive feelings for humanity? Exactly how is this kind of life primitive when affluent white hunters pay thousands of dollars every fall merely for the chance to roam the wilderness shooting at one another in the hopes of also bringing down a deer?

In 1967 I served on the Board of Inquiry for Hunger and Malnutrition in the United States. We discovered that a substantial number of Americans of all colors and backgrounds went to bed hungry every night. Many were living on less than starvation diets and were so weakened that the slightest sickness would carry them off. The black children in Mississippi delta lands were eating red clay every other day to fill their stomach to prevent hunger pains. Yet the Agriculture Department had millions of tons of goods in giant storehouses that went undistributed every year. Is this type of society more savage living simply as hunters and fisherman? Is it worth being civilized to have millions of people languishing every year for lack of food while the warehouses are filled with food that cannot be distributed?

Last Christmas in California a federal judge, disgusted at the snarls of red tape that prevented distribution of food to hungry people, ordered a warehouse opened and the food distributed in spite of the pleas of bureaucrats that it was against regulations. In the field of hunger alone the government had better act before hungry people take the law into their own hands.

For years Indian people have sat and listened to speeches by non-Indians that gave glowing accounts of how good the country is now that it is developed. We have listened to people piously tell us that we must drop everything Indian as it is impossible for Indians to maintain their life style in the modern civilized world. We have watched as land was stolen so that giant dams and factories could be built. Every time we have objected to the use of land as a commodity, we have been told that progress is necessary to the American way of life.

Now the laugh is ours. After four centuries of gleeful rape, the white man stands a mere generation away from extinguising life on this planet. Granted that Indians will also be destroyed - it is not because we did not realize what was happening. It is not because we did not fight back. It is not because we refused to speak. We have carried our responsibilities well. If people do not choose to listen and instead overwhelm us, then they must bear the ultimate responsibility.

What the ultimate irony is that the white man must drop his dollar-chasing civilization and return to a simple, tribal, game-hunting, berry-picking life if he is to survive. He must quickly adopt not just the contemporary Indian world view but the ancient Indian world view to survive. He must give up the concept of the earth as a divisible land area that he can market. The lands of the United States must be returned to public ownership and turned into wilderness if man is to live. It will soon be apparent that one man cannot fence off certain areas and do it with the land what he will. Such activity will be considered too dangerous to society. Small animals and plants will soon have a equal and perhaps a greater value for human life than human themselves.

Such a program is, of course, impossible under the American economic and political system at the present time. It would interfer with vested economic interests whose motto has always been "the public be damned". Government policy will continue to advocate cultural oppression against Indian tribes, thinking that the white way of life is best. This past year, five powerful government agencies fought the tiny Lummi tribe of western Washington to prevent if from developing a bay that the tribe owned as a sealife sanctuary. The agencies wanted to build massive projects for commercial use on the bay. The Indians wanted it developed as a conservation area restoring its original food-producing species such as fish, clams, and oysters. Fortunately, the tribe won the fight, much to the chagrin of the Army Corps of Engineers, which makes a speciality of destroying Indian lands.

The white man's conception of nature can be characterized as obscene, but that does not even begin to describe it. It is totally artificial and the very existence of the Astrodome with its artifical grass symbolizes better than words the world visualized by the non-Indians. In any world there is an aspect of violence that cannot be avoided; Nature is arbitrary and man must adjust to her whims. The white man has tried to make Nature adjust to his whims by creating the artificial world of the city. But even here he has failed. Politicians now speak reverently of corridors of safety in the urban areas. They are main lines of transportation where yourchance of being robbed or mugged are greatly reduced. Everwhere else there is indiscriminate violence. Urban man has produced even an artifical jungle, where only the fittest or luckiest survive.

With the rising crime rate, even these corridors of safety will disappear. People will only be able to go about in the urban areas in gangs, tribes if you will. Yet the whole situation will be artificial from start to finish. The ultimate conclusion of American society will be that even with respect to personal safety it was much safer and more humane when Indians controlled the whole continent. They only answer will be to adopt Indian ways to survive. For the white man to exist, he must adopt a total Indian way of life. This is really what he had to do when he came to this land. It is what he will have to do before he leaves once again.

CULTURE/DIVERSITY - AMERICAN HOLOCAUST

GOAL:

Students will become aware of the class of European culture with the American Indian and subsequent effect on each culture.

Source readings:

Group A. California Indians

Group B. Plains Indians

OBJECTIVE:

Students will analyze data and identify the major reasons why there appears an element of inevitability that the meeting of the the two cultures would be such a violent confrontation.

Students will hypothese what conditions could have transpired to prevent a culture clash of this nature from taking place.

BACKGROUND INFORMATION:

The terms "holocaust" or genocide which refer to the extermination of a culture or race can unfortunately, in part be applied in many instance to events here in California and the rest of the nation 100 years ago. This process of cultural interaction that took place involved two different cultures and value systems, one an authoritarian, materialistic and technologically oriented society meeting an individualistic, socialistic, ecologically minded people of a relaxed lifestyle. Ideally two cultures complement each other in meeting. The many wars in large measure prevented this from taking place.

Ironically as our nation enters its second hundred years, values inherent in Indian culture; i.e. care of the environment, personal values, are becoming more emphasized as positive features to be emulated by members of the dominate society. The present assignment is primarily source reading on this cultural clash from the Indian point of view.

ACTIVITIES:

Group A. Read pages 40, 41, 42 of "The Northern Maidu"
Read article on Ishi, pages 22 to end of article
Read pages 19-21 from "Tenaya"

Group B. Read the series of quotations from Bury My Heart At Wounded Knee and Our Brother's Keeper.

1. Discussion Questions: In a short essay, pick one of the above objectives and write an interpretative essay.

ACTIVITIES CONTINUED

2. Pick two of the following:
   - a. Should the whole concept of morality enter into the picture. If so, on what conditions?
   - b. Assuming your duty was to write a report in reply to the charge that the white man had indeed practiced a policy of extermination; How would you develop your case?
   - c. Comment on the statement, "The greater the difference in value systems, the greater the possibility of open conflict when two cultures meet."
   - d. Is it possible to assign responsibility in these events. If so, why.
   - e. Reading "Civilizing the White Man - a tribute to Indian culture", identify at least three of his most effective arguements. Explain resons for your decision.

EVALUATION:

Teacher evaluation and discussion of essays.

RESOURCES:

1. Personnel
2. Field trips
3. Materials: The Northern Maidu by Marie Potts, Naturegraph

Group A: ISHI article printed in American History Illustrated, June, 1977

THE TRADEGY OF TENAYA by Allan Shields, Montana Indian publications.

Group B: BURY MY HEART AT WOUNDED KNEE by Dee Brown, Bantam Publishers

OUR BROTHERS KEEPER: THE INDIAN IN WHITE AMERICA by Edgar S. Cahn, New American Library

*These materials are available in the Supplemental Resource Packet.

THE NORTHERN MAIDU

By Marie Potts

MARIAH'S CAPTIVITY

In the summer of 1863, I think it was, John Bidwell was building a road into our Maidu country, and employed some of our men for the work. Fourteen-year-old Mariah was at the camp to cook for them. In those days the white pioneersmade a big thing of some of their holidays- including foot races- and our men, famed as runners, were allowed to compete. The prize, a bag of money, was hung on a pole at the end of the track, and the first man had to grab it as he went by. But sometimes he would miss, and the second man got it and so won the prize. When a big time was slated at Chico for the Fourth of July, many of our men went down. The men at the road camp went too. Mariah was alone that day; the Mill Creeks came to raid the camp, probably getting a rich haul from the unguarded supplies-and as a bonus a strong young Maidu girl. She was carried off to their camp at Mill Creek, where she acted as a maid to the chief's wife to help her with her two children.

The Mills Creeks (Yahi) were what we called "mean" people. They had killed a lot of our people, even little babies. They watched, and when our men were away hunting or working they attacked the helpless women and children and old people. One man returned once from hunting to find his wife dead and their baby lying on the ground, eaten by ants.

After the Mill Creeks had killed a number of whites, they found out that the whites were gathering volunteers for a raid to punish them. Therefore, they set up an alarm system to warn themselves, living as they were in the canyons of their rough, unproductive country. They held emergency drills, during which they would cry out: "The soldiers are coming!" Mariah's part at such times was to grab the chief's two children and run with them.

During the summer that she was with them the Mill Creeks made many raids. (One of their men collected white people's hats as trophies. He would pile them on his head, one on top of another, derbies, staw hats, even ladies headgear.) Mariah learned some of her captors' language; and when I lived with her as a small girl, she taught me some of their words. She said that when the Mill Creeks were having their emergency drill and she was running up the river with the children she discovered some caves in the banks.

Finally, in the fall, the raid came by the white soldiers. The chief's wife took her children herself and ran with them, forgetting about Mariah, who lagged behind as the rest of them wererunning. She was in great danger, for the whites would have had no way of knowing that she was a captive. Many Mill Creeks were killed that day, but Mariah escaped by hiding in one of the caves she had found. She stayed hidden during the horrible shooting and killing, and, after a couple of days, headed for home. It took her several more days to find her way back to the road camp....and it was late September, "apple picking time" in the white man's orchards, by the time she got back to Big Meadow and her family.

After the raid by the soldiers, the Mill Creeks made no more forays into the Big Meadow. Among them had been a man with very large feet - not only large, but distinctive: he had six toes, and there was no mistaking his footprints! But after the Mill Creeks were cleaned out, there were no more big footprints seen in the Big Meadow.

Among our people a man who lost his wife, often married a sister. So it was no surprise that, after Phoebe died, Big Meadow Bill married Mariah. They had several children. One of them, Josie, was my mother. She had a brother named Carlie who worked for some white ranchers named Gould. She had two sisters, my aunts, Susie and Flora. Mariah told me many stories of her life that summer with the Mill Creeks.

INTERACTION/INTERDEPENDENCE - THE FALISFICATION OF INDIAN HISTORY

GOAL:

Students will understand that a democratic society allows for and respects individual and cultural differences and that all groups and individuals deserve fair treatment within the society.

OBJECTIVES:

Students will examine ways that the Native American has been treated in literature and in school textbooks.

Students will discuss effects of such treatment, drawing from personal experiences, as well as from examples presented by supporters of Indian rights.

Students will suggest ways that members of minority groups can effectively counter sterotyping, bias and prejudice, and ways that the majority group can assure fair treatment of all groups within a society.

BACKGROUND INFORMATION:

Although the main source for this lesson is centered on the treatment of the American Indian through the American textbook, it is likely that many other examples from the teacher's experiences and background will apply.

Included with the lesson is a newspaper clipping from The Sacramento Union, June 22, 1979 entitled "The Myth of the Obstinate Old Order " by Merle Good. It is a rebuttal to previously published accounts of the polio outbreak in the Amish community in Pennsylvania. The author raises questions related to what is considered misleading journalism, some of it insensitive and unfair as well as false. Other examples of such treatment can be used to update the lesson.

ACTIVITIES:

This is a discussion lesson followed by independent research and a follow-up study.

Appropriate content areas are: SOCIAL STUDIES, ENGLISH, HISTORY.

Part I

The teacher reads the following selection to the students. Students are also provided with a copy for their use in the lesson continuation.

"Memorial and Recommendations of the Grand Council Fire of American Indians presented to the Hon. William Hale Thompson, mayor of Chicago, December 1, 1927."

Students are asked: What are the main points of this argument? What are the recommendations of the Grand Council Fire?

Part II

Students are presented with the second document, "History Books Do Not Tell", and selected examples from the book, Textbooks and the American Indian.

ACTIVITIES CONTINUED:

They are asked to think about the implications of the Grand Council Fire documents in their own educations and experiences including the treatment of the American Indian in the years since 1927. Some of the questions to be considered are:

How can writing be used to present opinion rather than fact?
How does reader know what is fact and what is opinion?
How can stereotyping be identified?
How can bias be determined?
How are individuals and groups affected by stereotyping, bias, and prejudice?
What is fair treatment within a society?

Part III

Students are first asked to decide whether or not minority groups in American society do enjoy fair treatment - by the press, by textbooks, by television and other media.

If they are all of one opinion, the teacher can create two groups by assignment; those who can say yes, and those who will say no.

A simple form of debate can be designed to present both sides of the argument. The teacher may wish to limit discussion to only group (Blacks, Hispanics, Aged, Handicapped, Women) and/or one media form.

Preparation for the debate should include student gathered examples (factual material) rather than merely student opinion or the collection of opinions of others. Examples of both fair and unfair treatment can be found in a variety of materials which are eaisly available. The teacher may wish to structure the search if students have not had much experience in such an exercise.

In the last part of the lesson, the students suggest ways that stereotyping, bias and prejudice can be dealt with effectively by both minority groups and the majority group. Examples to be examined and discussed are legislation, human relations efforts, school integration, community involvement, and the rights and responsibilities of a free press.

EVALUATION:

Each student will prepare an essay suitable for publication in the local newspaper in which she/he takes a position related to the discussion presented in this lesson, and defends that position.

RESOURCES:

Speakers: Representatives of local Miwok tribe.
Reporter from local newspaper.
Editor of local newspaper.

Field Trip: Elementary school classroom to observe a lesson on Indians.

Material: "Grand Council Fire of the American Indians" - documents included with lesson and also published in Textbooks and the American Indians.*

"The Treatment of the American Indian in High School History Texts, The Indian Historian, Spring, 1977

U.S. History or other texts in present use in local schools.

"The Myth of the Obstinate Old Order of Amish", The Sacramento Union, June 22, 1979, included with lesson.*

*Supplemental Material Available in Resource Packet

INTERACTION/INTERDEPENDENCE - THE MODOC WAR

GOAL:
Students will understand that not all California Indians were the meek and mild persons as generally regarded in most history books.

OBJECTIVES:

Students will identify the major participants in the Modoc War.
Students will summarize how both sides had factions within their respective camps that helped precipitate the conflict.
Students will describe in detail the actual cause of the Modoc uprising.
Students will give reasons why the casualties were so one-sided and the fighting so protracted considering the Modocs were outnumbered 20-1.
Students will postscript - what eventually happened to the major participants of the Modoc War.

BACKGROUND INFORMATION:

One of the most lopsided and expensive battles between the American army and the American Indians took place in Northern California in a place named by the Modocs, "the land of the burnt out fires:" The reading details how a small band was able to inflict many casualties and keep a force of 1,000 soldiers at bay for nearly six months.

ACTIVITIES: To written or oral discussion questions:

Read the Modoc Indian War and other appropriate stories.

Identify themajor participants on both sides and determine the extent they prevented or caused the Modoc War. Include: Captain Jack, Curly Headed Doctor, Hooker Jim, Meachem, Ordeneal Boutelle, and General Canby.

Summarize why the Modocs were so dissatisfied with life on the Klammath reservation.

What event or series of events led to the initial fighting and the massacre of the settlers?

How much land were the Modocs really trying to acquire, and how was the land then being used or utilized?

List the casualties for both sides and explain why there is such a great difference.

How was the war finally resolved and what happened to the major participants listed?

Research the area - Lava beds, National Monument to gain a clearer understanding of the terrain where the war was fought.

To what degree did the pride and arrogance on the part of the army lead to or cause the whole episode to take place?

How has this article changed your attitudes about the nature of the Native American struggle? Explain.

EVALUATION:

Teacher essay quiz or evaluation of activities.

RESOURCES:

Materials - for extended activities read LAND OF THE BURNT OUT FIRES, and THE MODOC INDIAN WAR by Dave Wilkinson, American History Illustrated, August, 1978. Available in Supplemental Resource Packet.

INTERACTION/INTERDEPENDENCE - THE INDIAN TODAY

GOAL:

Students will show how the American Indian continues his struggle for equality and the right to stand "proud" as a Native American in a modern society.

OBJECTIVES:

Students will identify at least six facets of the Indian rights movement today.
Students will state a minimum of five major problems Indians are facing today.
Students will identify techniques Native Americans are using to achieve their equality in our society.
Students will evaluate the effectiveness of the American Indians' quest for equality in our society.

BACKGROUND INFORMATION:

The American Indian is striving for recognition and respect of their culture in a modern technology and a materialsitic oriented society. One such feature in their drive for equality has been their ability to use the media and the courts as the site for their battles. One unique feature of their quest for equality is that they are in fact fighting for rights either guaranteed in our constitution or treaty with Congress or respective state legislatures. These readings consider many of these elements in the Native American Indians struggle.

In Gallup, New Mexico, on August 10, 1960, the National Indian Youth Council was formed. Its first president was a young Paiute, Mel Thom, who was born and reared on the Walker Rivers Reservation in Nevada. The land, by his admission, is a rocky wasteland, a desolate, dismal region of thorny undergrowth and scrawny trees. The barren land is inhabitied by ghost towns, geological prehistory, and by his Paiute people. A gradute civil engineer, Mel Thom left his job to return to his reservation and become tribal chairman. He headed the National Indian Youth Council, which started with a membership of ten that grew to number in the thousands. This group of new Indians seeks to recreate their Indian way of life in a modernized twentieth century version;, a proper adaptation, an adaptation of the non-Indian society to the modern Indianness.[1]

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[1] Reprinted with permission of Harper and Row, Copyright 1967 from "THE RED MUSLIMS," THE NEW INDIANS by Stan Steiner

ACTIVITIES:

1. List a minimum of five recent events which have been conducted to improve opportunities and development for Indians.
2. What problems created the need for the action?
3. Is it right for the American Indians to make land claims stretching back 100 years? Explain.
4. What will be the consequences of these various court battles?
5. Is more land the solution to the problems American Indians are facing today?

EVALUATION:

Use discussion answers as evaluative instrument or essay test.

RESOURCES:

BOOKS USED FOR SELECTIONS:

"THE RED MUSLIMS", The New Indians by Stan Steiner

"THE NATIVE ALASKANS LAND RIGHTS", By John Bornbridge, Congressional Record, 91st Congress (Washington Government Printing Office, 1969).

THE NEW YORK TIMES, Copyright 1952 from "Voice of the Native", By Alden Stevens

THE INDIAN: AMERICA'S UNFINISHED BUSINESS, by William Brophy and Sophie Aberle

THE NEW YORK TIMES, Copyright 1960 from "Let the Indian Be the Hero", by Stanley Walker.

Vintage Books, Copyright 1972 from THE WAY, By Shirley Hill Witt and Stan Steiner

THE NEW YORK TIMES, Copyright 1971 from "The Taos Indians Have A Small Generation Gap", By Winthrop Griffith.

"THE ACADEMIC ABORIGINE", The New Indians by Stan Steiner, Copyright 1967

"THE WAR ON HOSTEEN PROVERTY", The New Indians, by Stan Steiner, Copyright 1967.

"THE FISH-IN WITHIN THE FISH", The New Indians by Stan Steiner, Copyright 1967.

"THE CASE OF THE DEERSLAYER", The New Indians by Stan Steiner, Copyright, 1967.

"WARPATH ON THE RESERVATION", The New Indians by Stan Steiner, Copyright, 1967

RESOURCES CONTINUED:

Public Law 87-117 of the CONGRESSIONAL RECORD (Washington: Government Printing Office, 1961)

REPORT TO THE SECRETARY OF THE INTERIOR BY THE TASK FORCE ON INDIAN AFFAIRS. (Washington: Government Printing Office, 1961)

THE NEW YORK TIMES, Copyright 1969 from "The War Between the Redskins and the Feds", by Vine Deloria, Jr.

Reprinted from the CONGRESSIONAL RECORD, 95th Congress (Washington: Government Printing Office, 1978)

"CALIFORNIA TIMES AND TRAILS" by Joan & Gene Olson, Copyright, 1971

INTERACTION/INTERDEPENDENCE -

U.S. vs. ORIGINAL AMERICANS - THE BATTLE IN THE COURTS

GOAL:

Students will understand the relationships between Constitutional rights and sovereign Indian rights and the political, social and economic effects of conflicts regarding them.

OBJECTIVES:

Students will read and discuss contemporary Indian issues, legislation, court rulings, and conflicts between Indian groups and other groups in America.

Students will propose solutions for selected conflicts.

BACKGROUND INFORMATION:

It is essential that students be familiar with the U.S. Constitution so that they will be able to appreciate the issues involved in contemporary Indian rights.

ACTIVITIES:

Appropriate content areas: SOCIAL STUDIES, CIVICS, AMERICAN PROBLEMS, ETHNIC OR MINORITY STUDIES.

Part I

The focus questions asked are: What are some conflicts between Indian groups and other groups of people in America? What are the causes of the conflicts? Who are the groups involved? What are their positions?

Students are asked to read and gather information from recent articles, papers and publications. Legislation to be researched and/or reviewed should include the following:

Northwest Ordinance, 1787
U.S. Constitution, 1789
The Trade and Intercourse Act of 1834
Dawes Act of 1887
Rights of Citizenship, 1924
Reorganization Act of 1934
House Concurrent Resolution 108 and 1953
Johnson O'Malley Act of 1934, Amended 1936
Amended 1975
Indian Education Act of 1972
Indian Self-Determination Act of 1975

Part II

The teacher leads a discussion which is structured so that the students select several conflicts in which they examine the issues involved, the value position of the people concerned, and the consequences of the various resolutions to the conflicts.

Examples:

Conflict over Land Rights - State of Maine, Passamoquoddy and Penobscot tribes, suit filed for return of 12.5 million acres of ancestral homeland plus $150 million in trespass damages.

Conflict over Fishing Rights - Klamath River fishing ban designed to allow fish stocks to replenish ignored by Indians, federal marshals needed to keep peace on the river.

ACTIVITIES:

State of Washington, Pacific Northwest tribes, treaties, reaffirmed in recent court decisions allow them to take half of the salmon and steelhead trout catch, white commercial fishermen see this as unfair.

Conflict over Water Rights - West and Southwest, Indians guaranteed "as much water as it takes to make their reservation flourish", with water rights suits filed by tribes who have barely enough water to satisfy their current needs.

Conflict over Sovereignty - Selling of liquor and cigarettes without paying state licenses (on reservation) or collecting state tax or otherwise regulating the lives of whites who live on the reservation (whites outnumber Indians on reservation 3:1).

Part III

Students and teacher select one of the issues that has been discussed and identified as a high priority to be resolved. Value positions of the people and/or groups are further analyzed and clarified so that the issue can be clearly defined.

The teacher organizes a roleplaying situation and selects specific students to play the roles. The range of the simulated activity is defined with the goal being the resolution of the conflict in such a way that it will be acceptable to most of the people involved, and consistent with the guarantees of the U.S. Constitution and other legal agreements.

The final decision, made by the class members, is given as a series of oral statements by the students who have been selected in the roleplaying situation as the decision-makers.

EVALUATION:

Each student prepares a written statement either defending or attacking the group decision.

RESOURCES:

Speakers: Attorney for Indian rights
Representative from Bureau of Indian Affairs.
Elder from local Indian tribe
Dennis Banks (DQU - Davis)

Field Trip : Federal Court (if an appropriate hearing happens to be scheduled)
California Legislature(if appropriate legislation happens to be scheduled for debate)

Materials: The American Indian - Answers to 101 Questions "Legislative Policy and Indian Issues." "Contemporary Indian Issues-Nationwide," Native American Institute University of Oklahoma. "These Battles the Indians are Winning", Parade Magazine, June 17, 1979 (all included with this lesson.)

INTERACTION/INTERDEPENDENCE - INDIAN PLACE NAMES

GOAL:

Students will develop an awareness and appreciation for the continuing legacy of the California Indians as evidenced by the various cities, towns, and other geographical landmarks that bear names of Indian origin.

OBJECTIVE:

Students will identify cities and towns and other landmarks that bear Indian names.
Students will summarize the linguistic orgins of basic Indian words.
Students will, using the list of Indian names and the map of the California Indians, develop an hypothesis regarding why a certain area appears more frequently than others.

BACKGROUND:

The Indian population in California declined rapidly in the 1840-90 period, so quickly that whole cultures have ceased to exist or have any survivors. Yet this was their land and it is in part evidenced by the many place names that bear their names to this day.

ACTIVITIES:

As you view the map of the former Indian territories, what intrepretations can you give regarding why there is:

(a) Such a range in Indian territories of a particular group.
(b) What problem could you forsee with so many different Indian groups in such a small region.

This activity utilizes the study material entitled "California Place Names Left by the Indians." Search through the various place names and use the clues to identify the information requested:

1. This town, which means murderers in Indian, is the site of one of the most bizarre kidnapping in our nation's history (Chowchilla).
2. The Washoe name the lake which means "Big Water" (Tahoe).
3. Found in L.A. County it means water in Luiseno. (Pala).
4. A smelly place in Los Angeles County (Azusa).
5. These people were used to seeing the rain in other areas. It in fact means "raining over there" (Cuyamaca).
6. Another name for fish (Sespe).
7. Famous agriculture college is located in a county that means "rushes". It is our neighbor to the west. (Yolo).
8. Ideal place to hunt geese. Some of you may have fished in a lake that bears this name (Calabasas).
9. Means beach. (Mugu).

10. Mountain by the bay, its a landmark for that region. (Tamalpais).
11. A famous rock climbing and vacation spot is named after a grizzley. (Yosemite).
12. Moon in Chumash. (Ojai).
13. Site of serious fires in Southern California. It means bridge (Topock).
14. Tallies Mountain in Norhtern California, has an Indian name.
15. Place of the pines. (Cohasset).
16. There is a famous air station on this site. The term means "little lagoon." (Lompoc).

EXTENDED ACTIVITIES:

1. What possible explanation can you give for the large number of Indian names whose meanings are unknown.
2. Considering your backgound in California history, is there a pattern where most of these unknown names appear.

EVALUATION:

Teacher reviews student activities.

RESOURCES:

A. Personnel
B. Field Trips
C. Materials: "California Indian Days" by Helen Bauer, Doubleday and Company, 1967

INDIAN VILLAGES WERE LOCATED ON THE SAME SITE OF (OR NEAR) THESE PRESENT CITIES

PRESENT CITY	INDIAN VILLAGE OR VILLAGES	PRESENT CITY	INDIAN VILLAGE OR VILLAGES
Auburn	Hangwite	Petaluma	Meleya
Azusa	Asuksa	Piru	Pi'idhuku
Bakersfield	Woilo	Placerville	Poktono, Pota
Calistoga	Nigletk-sonoma	Pomona	Toibi
Carpinteria	Michopshdo	Porterville	Chokowisho, Koyeti
Chico	Kolok		
Colfax	Umucha	Redondo Beach	Engva
Colton	Takema	Sacramento	Sutamasina
	Wacha-Vak	St. Helena	Anakotanoma
Escondido	Mehelom-Pom-Pauvo	Salinas	Saho-n
		San Bernardino	Xotaina
Fort Ross	Meteni	San Diego	Pu-shuyi
Fresno	Wakichi	San Fernando	Pasek
Gaviota	Mich'lyu	San Francisco	Awas-te
Goleta	Heliok, Paltocac	San Gabriel	Siba
Grass Valley	Tipotoya	San Jose	Wermerse-n
Hollister	Mutsun	San Mateo	Matala-n
Hueneme	Weneme	San Miguel	Teshaya
Jackson	Tukupe-su	San Pedro	Masau
Knights Landing	Vodol	San Rafael	Awani-wi
Lakeport	Kashibadon	Santa Barbara	Siuhtun, Alpincha
Lompoc	Lompoc	Santa Clara	Tamia-n
Long Beach	Shua	Santa Cruz	Sokel
Los Alamos	Masuwuk	Santa Maria	Nipomo
Los Angeles	Wenot, Yangna	Santa Monica	Saa-n
Mariposa	Kasumati	Santa Paula	Mupu
Martinez	Saklan	Saticoy	Satikoi
Marysville	Humata	Saugus	Liwanelowa
Mendocino	Buldam	Sebastopol	Batiklechawi
Mesa Grande	Tukumak	Sespe	Sekspe
Monterey	Tamo-tk	Simi	Shimyli
Monticello	Topaidi-hi	Sonoma	Huchi
Mugu, Point	Wihachet	Sonora	Kuluti
Napa	Tulukai	Temecula	Temaku
Novato	Chokeche	Ventura	Shisholop
Ojai	Ahwat	Visalia	Yokodo
Oroville	Apautawilu	Yosemite	Awani
Paso Robles	Cholame	Yountville	Kalmus

CALIFORNIA PLACE NAMES LEFT BY THE INDIANS

e Indians left their place names scattered thickly over the map of ornia; names of counties, cities, mountains, rivers, and valleys. Californians are apt to take place names for granted but the names had meanings to those of other days. We know that California has many Spanish place names and we understand many of them. We are not apt to know Indian names when we see them. Even when we do, we do not usually know what the name means. Much of this part of our history has been lost.

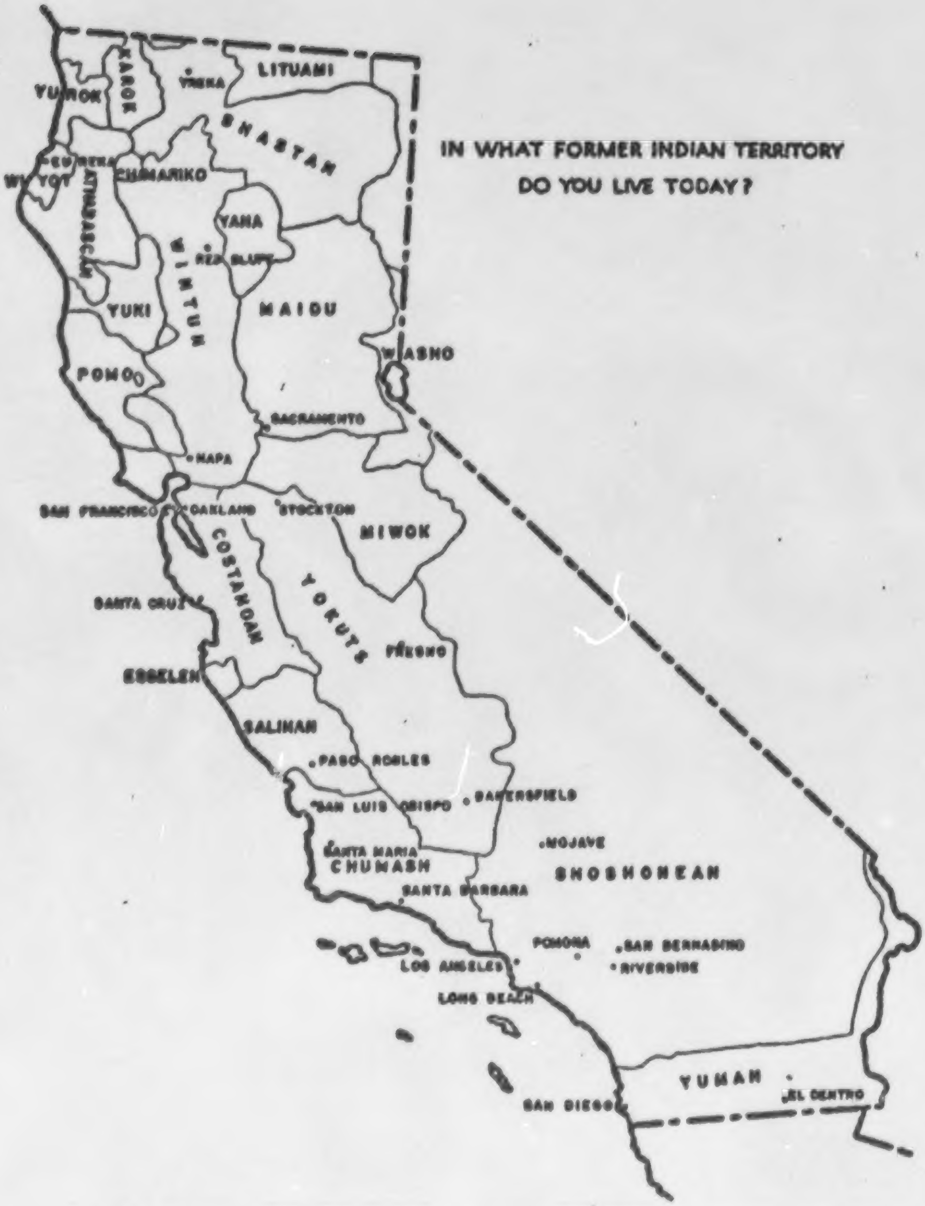
There are nine counties in the state that have Indian names: Colusa, Modoc, Mono, Napa, Shasta, Tehama, Tuolumne, Yolo, and Yuba. Two others, Inyo and Siskiyou, are supposed to be Indian. We do not know the meanings of any of the above names. We know that Indians usually did not use the names of people for places. Words they used were usually about something that happened or the place where it happened, such as "clover valley," "red rock," "snow mountains," or "bear place." Check the names below and perhaps you will find Indian place names in the area where you live.

NAME	MEANING	COUNTY
Aguanga	Luiseño village name	Riverside
Ahwahnee	Miwok village in Yosemite Valley	Madera
Anacapa (Island)	Chumash name	Ventura
Azusa	Gabrielino, "skunk place"	Los Angeles
Cabazon	Cahuilla Indian chief	Riverside
Cahuenga (Pass)	Gabrielino village name	Los Angeles
Cajalco	Cahuilla, "gathering place of waters"	Riverside
Calabasas	Chumash, "place of wild goose"	Los Angeles
Calpella	Indian chief (culpalan), "shellfish bearer"	Mendocino
Camulos	Chumash, "a fruit"	Ventura
Carquinez (Strait)	Wintun village	Contra Costa
Castaic	Shoshonean, "our eyes"	Los Angeles
Chemehuevi (Mts.)	Name of tribe	San Bernardino
Cholame	Salinan Indian village	San Luis Obispo
Chowchilla	Yokut, "murderers"	Madera
Coahuila	Probably Cahuilla tribe	Riverside
Coalinga	"place of coal"	Fresno
Cohasset	Algonkian, Koowas—"pines" and "it" or "pines place"	Butte
Coloma	Maidu village	El Dorado
Colusa	Wintun village	Colusa
Cucamonga	Shoshonean place name	San Bernardino
Cuyamaca	"rain yonder"	San Diego
Gualala	Pomo, "meeting place of waters"	Mendocino
Hemet	Luiseño, "corn valley"	Riverside
Hetch-Hetchy (Valley)	Miwok, name of plant that bears edible seed	Tuolumne
Hoopa (Hupa)	Yurok, Indian name of the valley	Humboldt
Hueneme	Chumash, "place of security"	Ventura

NAME	MEANING	COUNTY
Inyo (County)	Shoshonean, an Indian tribe	Inyo
Jacumba	Diegueño, "hut by the water"	San Diego
Jalama	Name of Chumash village, meaning unknown	Santa Barbara
Jamacao	Diegueño, "wild squash plant"	San Diego
Jamul	Diegueño, "foam"	San Diego
Jolon	Salinan village	Monterey
Kaweah	Yokut word, meaning unknown	Tulare
Klamath	Klamath name, perhaps "people"	Del Norte
Lompoc	Chumash, "little lake" or "little lagoon"	Santa Barbara
Malibu	Chumash village, "Maliwu"	Los Angeles
Marin (County)	Probably Spanish word for Coast Miwok headman	Marin
Matilija	Chumash village name	Ventura
Modoc (County)	Lutuami name for "south"	Modoc
Mojave	Mohave name for their tribe	Kern
Mokelumne Hill	Miwok village, name said to mean "people of Mokel"	Calaveras
Mono (County)	Yokut name for branch of Shoshoneans	Mono
Morongo (Valley)	"serrano," "meadow"	San Bernardino
Mugu (Point)	Chumash, "beach"	Ventura
Napa	Pomo name for "harpoon point"	Napa
Natoma	Maidu, "upstream"	Sacramento
Nipomo	Chumash village	San Luis Obispo

NAME	MEANING	COUNTY
Noyo	Pomo village name, meaning unknown	Mendocino
Ojai	Chumash, "moon"	Ventura
Olancha	Yokut tribe or village	Inyo
Pacoima	Gabrielino place name	Los Angeles
Pala	Luiseño, "water"	San Diego
Petaluma	Coast Miwok, "flat-back"	Sonoma
Piru	Shoshonean name of a Chumash village, "plant" or "grass"	Ventura
Pismo Beach	Chumash name	San Luis Obispo
Piute	Shoshonean, "water Ute"	San Bernardino
Poway	Luiseño, "meeting of the valleys"	San Diego
Saticoy	Chumash village	Ventura
Sespe	Chumash village name, said to mean "fish"	Ventura
Shasta (City)	Name of Shasta headman?	Shasta
Simi	Chumash place name	Ventura
Siskiyou (County)	Indian word, meaning unknown	Siskiyou
Sisquoc	Chumash village name, meaning unknown	Santa Barbara
Soboba (Hot Springs)	Indian village name, meaning unknown	Riverside
Somis	Chumash village name	Ventura

NAME	MEANING	COUNTY
Sonoma	Wappo word, "village of"	Sonoma
Stanislaus (County)	Chief of Consumnes or "earth village"	Stanislaus
Suisun	Wintun village name	Solano
Tahoe (City),	Washo, "big water" (Taa-oo)	Placer
Tamalpais (Mt.)	Coast Miwok, "bay mountain"	Marin
Tehachapi	Shoshonean, "land of acorns"	Kern
Tehama	Wintun village	Tehama
Temecula	Luiseño, "sun"	Riverside
Tomales (Bay)	Coast Miwok, "bay" (tamal)	Marin
Topanga	Gabrielino place name	Los Angeles
Topock	Mohave, "bridge"	San Bernardino
Tuolumne (County)	Miwok or Yokut (unknown)	Tuolumne
Tujunga	Gabrielino village	Los Angeles
Ukiah	Pomo, "south valley"	Mendocino
Weott	Wyot place name	Humboldt
Yolo	South Wintun, "place of the rushes"	Yolo
Yosemite	Indian village, "grizzly bear" perhaps	Mariposa
Yreka	Indian name for Mount Shasta (I-e-ka)	Siskiyou
Yuba	Yuba, meaning unknown	Yuba
Yucaipa	Shoshonean village name	San Bernardino


YUROK
KAROK
YREKA
LITUAMI
SHASTAN
WIYOT
CHIMARIKO
ATHABASCAN
YANA
RED BLUFF
WINTUN
MAIDU
WASHO
YUKI
POMO
SACRAMENTO
NAPA
SAN FRANCISCO
OAKLAND
STOCKTON
MIWOK
COSTANOAN
YOKUTS
SANTA CRUZ
FRESNO
ESSELEN
SALINAN
PASO ROBLES
SAN LUIS OBISPO
BAKERSFIELD
MOJAVE
SANTA MARIA
CHUMASH
SHOSHONEAN
SANTA BARBARA
POMONA
SAN BERNADINO
RIVERSIDE
LOS ANGELES
LONG BEACH
YUMAN
EL CENTRO
SAN DIEGO

IN WHAT FORMER INDIAN TERRITORY DO YOU LIVE TODAY?

In most cases the Indian villages were not located within the boundaries of present-day cities or else there were many small villages clustered in or around the sites of present California cities.

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Myra Hobart

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Corn is Maize is a let's read and find out Science book in which the author tells how the Indian farmers found and nourished a wild grass plant and made it an important part of their lives.

Armstrong, Nancy, NAVAJO CHILDREN, Montana, Montana Indian Publication Fund.

Student book (or can be read to class) depicts Navajo life.

Barrett, S.A. and Gifford, E.W., MIWOK MATERIAL CULTURE, INDIAN LIFE OF THE YOSEMITE REGION, Yosemite National Park, Yosemite Natural History Assoc., Inc. Bulletin of Milwaukee Public Museum, Vol. 2, #4, March, 1933.

This is THE book on The Miwok, presented in a scientific manner, a documentatio of the plant and animal life and its utilization by the Miwok. There are sketches and photographs, scientific names are recorded along with the Miwok names, and the descriptions are clear and accurate. Outstanding source book.

Bauer, Helen. CALIFORNIA INDIAN DAYS, Doubleday, 1963

Probably the best and most useable treatment of California Indians. Written primarily for middle grade students, it possess a wealth of easily retriveable information.

Bischoff, Kay. AMERICAN INDIAN - HOPI AND ZUNI PUEBLOS, Albuquerque, New Mexico, 1948, Eu Kabi Publishers.

Drawings of Hopi and Zuni homes, family life, dances, food preparation with accompanying text. Read and Color. Teacher or student resource.

Bischoff, Kay. AMERICAN INDIAN - NAVAJO, Albuquerque, New Mexico, 1948, Eu Kabi Publishers.

A Read and Color with drawings of Navajo life, homes, family, workers, (rug weaving, silversmithing, sheep herding), and sand painter with accompanying text. Can be read by students.

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31 page booklet. Publication of documents covering period 1805 - 1845. Portrays relationships between Navajos and Mexicans and Navajos and U.S. Teacher resource.

Bulow, Ernest L. NAVAJO TABOOS, Navajo Historical Publications Cultural Series #1; The Navajo Tribe, 1972.

Collection of taboos gained by a teacher from his Navajo students. Some are examples of common sense, others an indication of Navajo's awe and respect for nature. Some have their origins in sacred myths and legends. Teacher resource or student resource. (Can be read by intermediate students).

Cahn, Edgar. OUR BROTHERS KEEPER, New American Library, 1969, 200 pages.

Survey of Indians rights movement. Well written with many passages that could be used as excerpts. Much material for discussion.

Collier, John. INDIANS OF THE AMERICAS, New York, Signet, 1947.

John Collier served from 1933 to 1945 as U.S. Commissioner of Indian Affairs. He tells of the American Indian from Paleolithic times to the present. This is a slightly abridged version.

Costo, Rupert and Henry, Jeannette. TEXTBOOKS AND THE AMERICAN INDIAN, San Francisco; The Indian Historian Press, 1970.

This is a well presented book in which the case is clearly made that the American Indian has not been treated fairly in the nation's textbooks. Textbooks of all levels are scrutinized by the authors, specific passages quoted, and objectionable terms and phrases noted with an explanation of what is considered offensive and why.
Extremely useful to all teachers, helpful in being able to recognize treatment of any people.

Delano, Gerald Curtis, INDIANS AND SCENES OF THE SOUTHWEST, Walter T. Foster Publication, Forest Art Service, Inc., Calif.

A provocative series of essays on the Indian Rights struggle. Excellent tie in with Civil Rights movements. His analysis on cultural dominance and effect on such people as the Amish is well presented. Much material of value. Good for discussions.

Densmore, Frances. MUSIC OF THE MAIDU INDIANS, Los Angeles, The Southwest Museum Press, 1958.

Research dealing with instruments, music, songs, dances and games of Maidu Indians.

Dyer, Richard. MIWOK, Columbia, California, Columbia Junior College, January 1976.

This booklet was prepared at Columbia Junior College through a grant from the National Endowment for the Humanities. It consists of a paper by Tina Deatsch entitled "Mi-wuk", annotated bibliography and film descriptions by John Senser, Miwok sketches by Andy Maurer, and a list of additional resources. It is good, useful material on the Miwok people of the South.

Educational Sustems, Inc. THE INDIAN READING SERIES, Levels I-III, Beaverton, Oregon, 1978.

Collection of legends and tales of western Indians.

Fisher, Anne B. STORIES CALIFORNIA INDIANS TOLD, Berkeley, Parnassus Press, 1957.

Legends of California Indians.

Forbes, Jack, D. NATIVE AMERICANS OF CALIFORNIA AND NEVADA, Healdsburg, Calif., Naturegraph Publishers, 1969.

Jack Forbes has written numerous materials related to Indian culture. The author attempts to "re-educate" readers who have been presented false information about Native Americans. Emphasis is on the Far West Indians, but the ideas presented fit the treatment of all American Indians. Teacher resource.

Glubok, Shirley. ART OF THE SOUTHWEST INDIAN, The Mac Millan Co.

Examples of art created by the Pueblos, Navajo, and Apache, some made hundreds of years before Spanish invasion, some more modern. Includes Navajo sand painting, rugs, silver and turquoise jewelry. Can be read by children of intermediate grades.

Hall, Geralding. KEE'S HOME, Flagstaff, Northland Press.

Kee's Home is a bilingual book with the Navajo words and their English equivalents appearing on each page.

Heizer and Whipple. THE CALIFORNIA INDIANS: A SOURCE BOOK, University of California Press 1973, 570 pages.

Excellent, but esoteric survey of the California Indians. Primarily an anthropological approach. Good resource for teacher.

Heritage Oaks Committee. NATIVE OAKS-OUR VALLEY HERITAGE, Sacramento; Sacramento County Office of Education, 1976.

This book, locally written by a group of interested people, is written to inspire the residents of Sacramento County and Valley to save the native oaks. It is written in easy-to-read fashion; information is well presented and the photographs add a sense of urgency to the narrative.

Heuser, Iva. INDIANS OF CALIFORNIA, Sierra Media Systems, Camino, California, 1977.

Supplementary material about California Indians which can be thermofaxed and run off. Information is before the emigration of the "white man". Includes many worksheets of puzzles, maps, creative writing ideas, as well as factual information.

Hubbard, Fran. A DAY WITH TUPI, Fresno, California, Awani Press, 1971.

A day in the life of a young Yakut Indian boy.

Josephy, Alvin M. Jr. THE INDIAN HERITAGE OF AMERICA, New York, Bantam, 1968.

This is a comprehensive account of Indian origins, culture, histroy and diversities. There are maps, photographs, and an extensive bibliography.

Kirk, Donald R. WILD EDIBLE PLANTS, Naturegraph, 1970.

Excellent summeries of edible plants. A good field guide.

Knudtson, Peter M. THE WINTUN INDIANS OF CALIFORNIA AND THEIR NEIGHBORS, Happy Camp, California; Naturegraph Publishers, Inc., 1977.

Describes life of Wintun Indians of California

Kroeber, Theodora. ISHI IN TWO WORLDS, Berkeley and Los Angeles, University of California Press, 1967.

Theodora Kroeber's husband (d.1960) was one of the anthropologist's who studied Ishi in San Francisco during the 1911-1916 years. He was also his trusted friend.
This is a very interesting book and outstanding source book for students as well as teachers.
Contains black and white photographs from the Museum collection.

Kroeber, Theodora. ISHI, LAST OF HIS TRIBE, Sacramento, California; California State Department of Education, 1967.

This book by the wife of Dr. Alfred Kroeber, one of the anthropologists who studied Ishi, was published as a California State text for 8th grade. It is a beautiful book, written in fine literary style, by a woman who knows Ishi well and knows how to use words well also.

Marriot, Alice and Rachlin, Carol K. AMERICAN EPIC, THE STORY OF THE AMERICAN INDIAN, New York, G P. Putman, 1969.

The authors are anthropologists; the book is written for the general reader. They examine the interrelationships among the cultures of the New World and the effects of European contacts.
A small collection of black and white reproductions dramatizes the Indian struggle of the past centuries.

National Geographic Society. THE WORLD OF THE AMERICAN INDIAN, Washington, D.C.,197

Beautifully illustrated book of Indians throughout the United States.
Teacher resource book. Includes information on Navajo.

Minor, Marz Nono. THE AMERICAN INDIAN CRAFT BOOK, New York, Popular Library, 1972.

A how-you-can-do-it guide to Indian crafts and customs.

Oklahoma University Press, CONTEMPORARY INDIAN ISSUES - NATIONWIDE, Norman, Oklahoma, 1979.

- This is a collection of six mimeograph sheets with 20 very short excerpts (all documented in regard to their sources) describing a variety of Indian problems and current issues.
  Some of them are too short for adequate interpretation, but others present the dilemma very clearly.

Oklahoma University Press, LEGISLATIVE POLICY AND INDIAN ISSUES, Norman, Oklahoma, 1979.

This is a set of eight mimeographed sheets written as a lesson. It includes condensed material on each of ten federal acts that apply to Indian rights. Excellent teacher and student source material.

Olson, Gene. CALIFORNIA TIMES AND TRAILS, Windyridge Press, 1975.

Primarily a general California History book with one excellent chapter on Modoc War and Ishi.

Piper, Watty, LITTLE FOLKS OF OTHER LANDS, New York, The Platt & Munk Co. 1943.

Includes story "Little Folk of the Pueblos"; describes way of life, homes. Can be read by 4th - 6th grade level.

Potts, Marie. THE NORTHERN MAIDU, Happy Camp, California; Naturegraph Publishers

Marie Potts' (Maidu) recollection of the activities of her tribelet, one of the Northern Maidu. Excellent resource on culture, environment, and some on interraction.
Teacher resource or can be read by good intermediate readers. (46 pages).

Shields, Allan. TRADEGY OF TENAYA, Montana Indian Education Fund. 1974.

Written on Junior High level. Details the demise of the Yosemite Indians as a people.

Smiley, Virginia K. LITTLE BOY NAVAJO, U.S.A., Abelard & Schuman, 1954.

Story about a Navajo boy. Depicts some of Navajo culture. Shows Navajo respect for nature. Student book.

Swanson, Charles. "THE TREATMENT OF THE AMERICAN INDIAN IN HIGH SCHOOL HISTORY TEXTS" - The Indian Historian, 10:2:28-37, Spring, 1977.

The Indian Historian is the publication of the American Indian Historical Society.
This article calls attention to stereotyping of and prejudice toward racial and cultural minorities through the examination of popular high school history texts and treatment of the American Indian.
The paper was prepared for the Southern Anthropological Society, April 1974.

U.S. Dept. of the Interior Bureau of Indian Affairs. THE AMERICAN INDIANS - ANSWERS TO 101 QUESTIONS, Washington; U.S. Printing Office, June 1974.

This publication lists common questions about American Indians and attempts to answer them. Some answers raise more questions than a document such as this should. The style is bureaucratic. Contains a useful list of books for extended reading. Map showing seven groupings of tribes is useful.

United Tribes of North Dakota Development Corp., American Indian Curricula Development Program. FOODS FROM INDIANS, INDIAN VALUES, INDIAN EDUCATION, AND INDIAN HOMES. Bismarck.

The above booklets are part of an excellent curriculum unit prepared by the United Tribes of North Dakota for the North Dakota School system. It is written about the North Dakota tribes which constitutes a majority of the Indian students of the North Dakota School system.
Units included: Family, Dwellings, Education, Foods, Community, Values and Animals.

Watson, Editha L. NAVAJO SACRED PLACES, Window Rock, Arizona, Navajo Tribal Museum, 1974.

Booklet of stories and legends relating to Navajo Sacred places. Provides insight into religion and folklore. Teacher resource.

Woolgar, Jack and Rudinski, Barbara J. HOPI MYSTERIES, Montana, Montana Indian Publication Fund.

Collection of Hopi Mystery stories. Can be read by intermediate level.

FIELD TRIP SITES

INDIAN GRINDING ROCK (CHAW-SE), VOLCANO, CALIFORNIA

The Indian Grinding Rock is located between Pine Grove, California and Volcano, California on a State Park.

There is an Indian Village, Ceremonial House, plus a Gambling House and Indian Museum.

Driving Time is approximately two hours, approximately 70 miles.

FORT SUTTER AND INDIAN MUSEUM

27TH AND L STREET PHONE: 443-7557

If going to Indian Museum call two or three days in advance and explain what the goup will want to know or the subject they will want to know about The Rangers will put together the film or slides that will cover the subject the group wishes to know about and view the films or slides.

The Rangers are looking forward to present the program to the group of children and adults.

The trip is a very short drive-approximately a thirty minute drive.

ACORN FESTIVAL SEPTEMBER 15, 16- 79

TUOLUMNE, CALIFORNIA (DATE CHANGES YEAR TO YEAR)

CAL-EXPO (POW-WOW)

SACRAMENTO, CALIFORNIA PHONE: 642-2311

SEPTEMBER 27, 28 - 79

(DATES CHANGE YEAR TO YEAR)

INDIAN DAY AT GRINDING ROCK

SEPTEMBER 27, 28 - 79

(DATE CHANGES YEAR TO YEAR)

TO ASSESS STUDENT's EDUCATIONAL EXPERIENCES FROM FIELD TRIPS THE FOLLOWING ACTIVITIES MAY BE HELPFUL GUIDES IN THE DEVELOPMENT OF YOUR FORMS.

PRIMARY FIELD TRIP SUGGESTIONS

PAGE 1: THIS IS A SIMPLE MAP SHOWING THE ROUTE FROM OUR SCHOOL TO ____________________. (BE SURE TO INCLUDE IMPORTANT LANDMARKS AND STREET NAMES.

PAGE 2: DEPARTURE TIME:

RETURN TIME:

PAGE 3: HERE IS AN ILLUSTRATION OF THE __________________.

PAGE 4: DISCOVERY NOTES

I LEARNED ______________________________________

I SAW ____

I LIKED ______________________________________

I HEARD ______________________________________

INTERMEDIATE FIELD TRIP SURVEY

NAME: ______________________ AGE _____ GRADE ______________________

TEACHER ________________________ SCHOOL __________________________

VISIT TO AN INDIAN VILLAGE

1. WHAT TRIBES OF INDIANS LIVED HERE? ______________________

2. WHAT ARE THE NAMES OF THE HOUSES, WHAT SHAPE, WHAT MATERIALS ARE THEY MADE OF, AND HOW ARE THEY BUILT? ______________________

3. WHAT TYPES OF BEDS, TABLES, CHAIRS, SPOONS, BOWLS AND THINGS LIKE THESE WERE USED? ______________________

4. WHAT WAS THEIR CLOTHING MADE OF? DESCRIBE THE DIFFERENT STYLES OF CLOTHING, OR DRAW A PICTURE AND TELL WHICH TRIBE EACH ONE BELONGS TO. ______________________

5. WHAT DID THEY COOK IN AND ON? ______________________

6. WHAT KINDS OF WEAPONS DID THEY USE AND WHO MADE THEM OR WHERE DID THEY GET THEM? ______________________

7. WHAT WERE THEIR WAYS OF TRAVELING? ______________________

8. WHAT DID THEY CARRY THEIR BELONGINGS IN? ______________________

9. WHAT WAS A BABY CARRIED IN AND WHY? ______________________

10. DRAW A PICTURE OF THE INDIAN HOUSE YOU WOULD LIKE TO LIVE IN AND TELL WHY ______________________

SAMPLE LETTER TO PARENTS

Dear Parents,

In the near future our class will begin to study the American Indian. We are very interested in anyone in the community that has resources available to help us with our study.

Listed below are several areas that might be of interest to our students. Any information you can contribute would be appreciated.

CHECK ANY OF THE FOLLOWING:

_______ARTIFACTS (baskets, arrowheads, pottery, jewelry, etc.)
_______CRAFTS
_______GUEST SPEAKERS
_______PICTURES
_______SHARING EXPERIENCES
_______SLIDES OR MOVIES
_______INDIAN DANCES
_______COSTUMES OR CLOTHING
_______TOOLS
_______SKINS
_______FOODS OR RECIPES
_______SHARING BOOKS OR GAMES

PLEASE RETURN THIS NOTE WITH YOUR CHILD AS SOON AS POSSIBLE

THANK YOU FOR YOUR COOPERATION!

NAME:_______________________________

ADDRESS:_____________________________

TELEPHONE NUMBER;______________

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ARTE DE MEXICO

WEAVING WAYS

MAN, THE ADORNER (JEWELRY)

BIRDS AND BEASTS

AMERICAN HERITAGE IN ART

NATIVE AMERICAN ART

PUPPETRY

TOYS THAT TEACH

DESIGN

AFRO-AMERICAN ART

SACRAMENTO COUNTY OFFICE OF EDUCATION ANNOUNCES THAT TEN ART TRUNKS ARE AVAILABLE TO MEDIA COORDINATORS IN ALL PUBLIC AND PRIVATE SCHOOLS IN SACRAMENTO AND SURROUNDING COUNTIES FROM NOVEMBER THROUGH MAY FOR A ONE MONTH LOAN.

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- -

Name____

School__________________________ Telephone________________________

ART TRUNK	DATES
1.______________________	__________________________
2.______________________	__________________________
3.	

GRADE LEVEL________

SCHOOL:________________________

EVALUATION

1. WERE THE INSTRUCTIONS AND ACTIVITIES IN THE LESSON PLANS CLEAR? YES____ NO____

2. WERE THE LESSONS OF THE APPROPRIATE LEVEL OF DIFFICULTY FOR THE MAJORITY OF THE STUDENTS?

   TOO EASY______OK______ TOO HARD_____

3. WHAT WAS THE REACTION OF THE STUDENTS TO THE LESSONS?

   ____

   ____

4. WHAT PERCENT OF THE STUDENTS WOULD YOU ESTIMATE ACHIEVED THE LESSON PLAN OBJECTIVES?

   0%__________________________100%

5. WHAT REVISIONS OR ADDITIONS TO THE LESSONS WOULD YOU RECOMMEND? (PLEASE CITE THE SECTION AND LESSON TITLE IN YOUR SUGGESTIONS.

   ____

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THANK YOU FOR YOUR HELP!